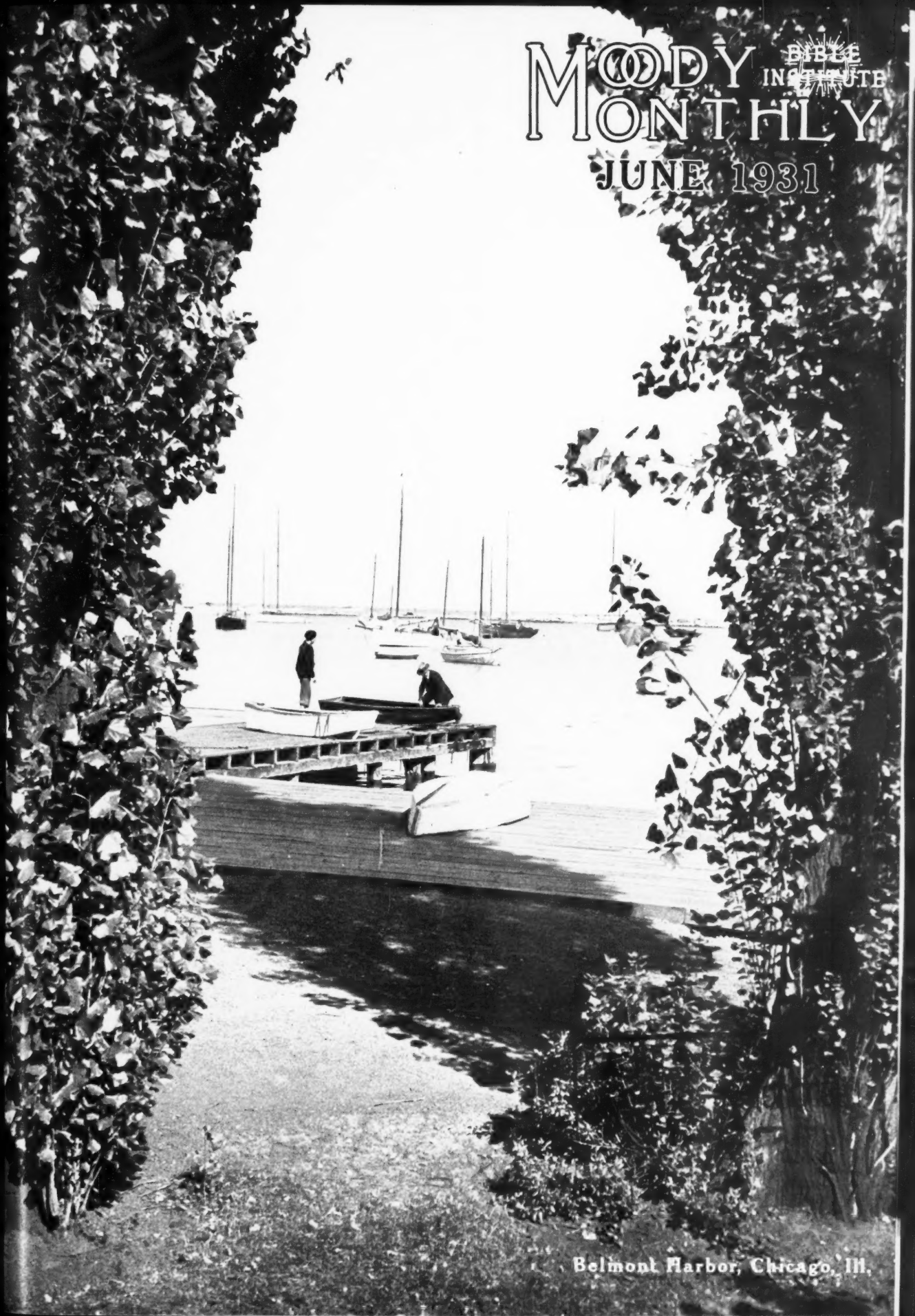


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MONTHLY
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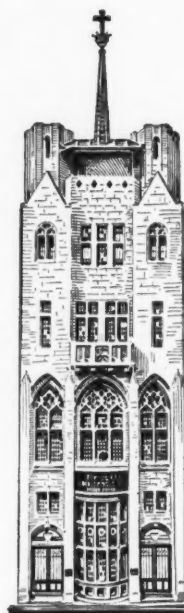
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Published on the first of each month by the Moody Bible Institute of Chicago

Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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JUNE, 1931

No. 10

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June, 1931

He Received a Salary Raise Eleven Times

"I want to relate what the Lord has done to a family since they contribute to the cause of the Jewish mission. The head of the family, a man about 45 years of age, has received a raise in salary eleven times since they have contributed to the cause of bringing the gospel to the Jews, which, of course, is only secondary to the spiritual blessings the Lord has bestowed upon them." (Name and address in our files.)

You see, it's this way; the Jews are God's property, and you can't touch them for good without some blessing sticking, as a contagion to you; no less than did the poor woman who said, "Let me but touch the hem of His garment!"

Do you know of anything more directly in the line of God's blessing than helping those "of whom as concerning the flesh, Christ came"? Or, do you know of any other people or person concerning whom He has said, "I will bless them that bless thee"?

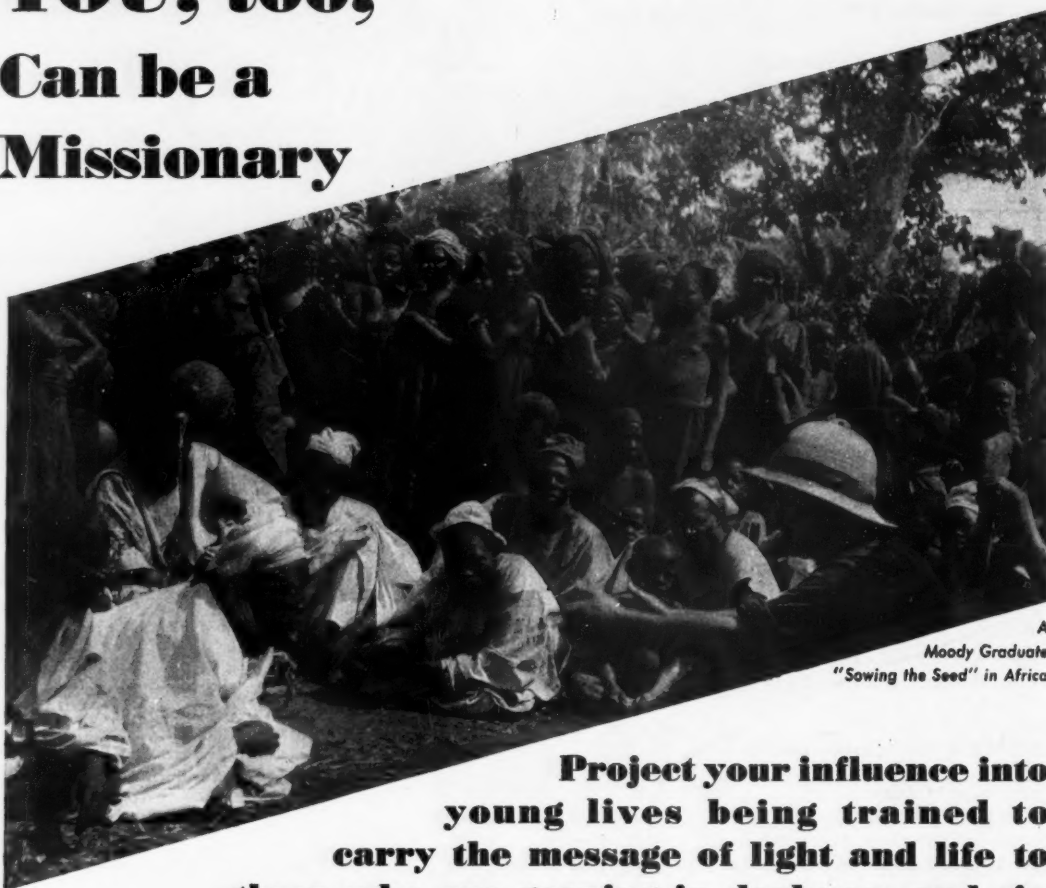
Our work merits your every confidence. Our field is not only the 2,000,000 Jews of New York, but the 4,000,000 Jews of America. And through co-operating missionaries we are represented, and our Yiddish publications are being distributed, in all the important Jewish centers of the world. In America, Branches are being established in the larger cities as the Lord gives us the means and the workers. Your help and prayers are always needed. "The Chosen People," loved by many Bible students for its helpful information on Prophecy and the Jews, is sent to all contributors. May we hear from you?

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Moody Bible Institute Monthly

JUNE, 1931

EDITORIAL NOTES

And every eye shall see him.—Revelation 1:7.

We are living in an age of marvels. One year ago this June, radio signals made a complete circuit around the world in one-eighth of a second, the start being made in the studio of the General Electric Company at Schenectady, N. Y. It stuns us, we know not what to make of it, but it brings to mind the statement in the Apocalypse quoted above. It has been asked how those words could possibly be fulfilled, how could Christ be seen by the inhabitants of both sides of the globe at one and the same time? We cannot answer the question, but that does not convert the difficulty into an impossibility. Christ Himself said, "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). Will there be something like that which took place on that day last June? If a radio signal can compass the globe in one-eighth of a second, may not the same be true of His likeness who created the globe and the ether (if there is such a thing) in which it exists?

* * *

"Something of loveliness passed away with the death of Anna Pavlowa, the dancer. Something that was youth and dawn-glow, and a singing wind and the melody that Pan played before his pipes were broken. Something that was brave and triumphant and threw itself against the stark background of life and tried to glorify it." So wrote the editor of a secular daily in the South, himself an artist in his way as truly as the artist he extolled. Pavlowa danced through life, he said, and hundreds of thousands forgot "the barren sweep of their own lives" as she carried them into "enchanted lands where fountains played and all nights were moonlights." In his opinion she had an alchemy that somehow glorified the commonplace. Voices were softer and eyes more shining the day after they saw her dance, and the next day and the next.

If this were so, and we do not question it, no word of ours would darken the luster of Pavlowa's fame or satirize the carnal-mindedness of her devotees. We endorse the sentiment that they have done much who spill happiness into the crevices of life and bring even a fleeting beauty into a dreary day.

But oh, if only we could show the world our Saviour! If they could look upon His loveliness that does not pass away! No fleeting beauty there, no triumph merely for an hour, barrenness gone never to re-

turn, day perennial, hope begotten, hearts rejoicing, and

"This strange, this settled peace
Which nothing can destroy."

It was to altogether remove "the stark background of life" and sin, the underlying cause of it, that brought our Saviour down from His throne of glory to the cross. It was to glorify the commonplace that He gave forth the invitation, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest" (Matt. 11:28). "Rest unto your souls," He is careful to say.

Oh, the man who has found that rest does not have to gaze upon a ballet-dancer no matter how rhythmic her motions, in order to forget himself and gain a momentary happiness. He has seen the glory of God in the face of Jesus Christ (II Cor. 4:6), and he is satisfied. He has forgotten the desert, "the barren sweep" of his life, and is in the "enchanted" land to stay there. Night is gone, the morning has risen upon him, and it is a morning without clouds.

We say again, oh, that we could show the world our Saviour, for at its heart there is "an aching void" which only He can fill!

* * *

Bishop Horace M. DuBose, of the Methodist Episcopal Church, South, who is more or less in touch with scholars across the sea, is of the opinion that there is a reaction toward the conservative position on the part of former radicals of one school and another, and he is very hopeful that it may soon be echoed in this country, and that Fundamentalism is coming into its own again.

We ourselves have been impressed with some things that have recently come from Berlin and other seats of learning in Germany, though as yet we have not seen enough to cause us to share the Bishop's optimism.

Nevertheless, as straw shows which way the wind blows, perhaps the declaration of the executive committee of the Federal Council of Churches, adopted last December, may be one of the echoes to which the honored Bishop has tuned his ear. We quote only the last paragraph:

To those who clamor for a religion up-to-date, we offer a dateless religion—the same yesterday, today and tomorrow—and for the vagaries of a godless speculation, His message who said, "The words that I speak unto you they are spirit and they are life." There is but one remedy for all the world's maladies. It is found in Him who was the son of Mary and is the Son of God!

The Million Testaments Campaign for Latin America conducted by Mr. George T. B. Davis has been greatly blessed. More than a total of \$250,000 has come in from some 20,000 donors, many of them contributing more than once.

Moreover, notwithstanding the financial depression, more money came in during the last three months of last year than during any other three months of the history of the campaign. Already a total of 969,000 Testaments have been either distributed or on order, and it is hoped to complete the distribution of the full million without delay.

The thought of Mr. Davis is now directed toward a new campaign for a million Testaments for students in the United States and Canada, and surely there is need for them in view of the atheism and agnosticism rampant in our universities and colleges. The aim is not simply to hand out a million Testaments to students, but to have them distributed carefully and prayerfully, backed by a multitude of intercessors, with whom our readers are asked to join. Contributions for this ministry may be sent to Mr. D. T. Richman, treasurer, 1505 Race St., Philadelphia, Pa.

* * *

That was a pathetic picture the newspapers gave us recently of a quiet gray-haired woman sitting in a rocking chair in a small parlor in Nanking, China, discussing the danger of sudden wealth.

She was the wife of the president of the theological seminary, who had just learned by telephone that the institution had inherited \$12,000,000 from the Wendel estate of New York, a sum representing more, it is said, than all the Chinese government spent on civil institutions last year.

Mrs. P. F. Price, for that is her name, and her husband, are none too sure that the danger and complications may not offset the advantages of the bequest. One danger lies in the fact that the native Chinese Christians there are just now trying to build a church financially independent of foreign funds. Another is that an increasing enrollment of students may destroy the present selective process for obtaining the right kind of men for the Chinese ministry. A third is the influx of modernistic professors which such an endowment is likely to bring to the seminary class rooms.

It is said that neither the testatrix from whom the money was received, nor any of her family were ever in China, and that her interest was awakened years ago when she was approached for a modest contribution and gave \$1,000 for the work.

The foregoing raises anew the thought of the responsibility resting upon Christians of means, whether large or small, in the application of their means in the Lord's work.

Responsibility in Giving

His, and He should be consulted in its disposition. At least the same care should be taken in its disposition as would be given by conservative business people in the conduct of their worldly affairs. They should be satisfied as to the kind of work being done, the actual amount of money required, and the competency with which it is being used. We are persuaded that not a little of God's money is wasted, and some of it worse than wasted, by the donors of His bounty. There are causes dear to Him which His people sadly neglect, and others on which He has not set His seal that they are liberally supporting. The cause of this is thoughtlessness and ignorance of His Holy Word.

One way in which the use of the Lord's money is often unwittingly perverted and His cause injured instead of helped, is by contributing to endowments. Andover Theological Seminary is an outstanding illustration of this, but there has been many another before and since. Read again Ernest Gordon's *The Leaven of the Sadducees* for proof of this. Indeed we ourselves could name one or two Christians of the present time who endowed Bible departments or chairs for Bible study in colleges, and who have lived to see their money employed to destroy the very thing for whose advancement it was devoted.

The situation brings to mind again the words of Claus Harms, the German Lutheran, of the eighteenth century, quoted by Gordon, whose sixty-seventh thesis read thus:

"It is a strange demand that there must be freedom to teach a new belief from a chair which the old faith has established and from a mouth which the old faith feeds. The Scripture is fulfilled, 'He that eateth bread with me hath lifted up his heel against me.'"

✦ ✦ ✦

Public attention in our country is being called afresh to this movement by the singular legacy of a former attorney-general of Massachusetts, Mr. A. E. Pillsbury. The legacy consisted of a sum of money providing for university professorships and lectureships to combat feminism and develop views of the proper role of woman in society. The testator, whom we happened to know in earlier days, was not a woman-hater by any means, but one who believed firmly that women ought to make homes and bring up children, and that the tendency in other directions was reactionary and pernicious.

It is a sign of the times and an evidence of the strength of this tendency, that no university has yet been found willing to accept the bequest on the terms conditioning it. There is no denial that the home is undergoing serious changes, and that to a certain extent women are responsible for it, but how far economic and social factors are controlling feminine conduct in the premises it is hard to say.

A secular daily commenting on the dec-

lination of Harvard, Princeton and Columbia to accept Mr. Pillsbury's bequest, refers to femininity as "a world movement which is as yet not fully understood."

✦ ✦ ✦

Some of our readers have in their libraries a book by our Editor-in-Chief entitled, *Great Epochs of Sacred History* (Revell), in which the prominence of the female sex is shown to be foreshadowed in prophecy as a mark of the end of the age.

God's Word on Femininity

It was so in "the days that were before the flood," and our Lord said that "as the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24: 37). Women were particularly in evidence then, and they are so now. In their personal appearance, their brazenness on the stage and in other public places, in their organized influence on society, business, politics and government, women are not coming to, but are already at the front and are almost certain to remain there to the end.

Women charge the responsibility for this upon the men. They say that if they have taken matters into their own hands, if they have interfered with the male prerogative, it is because the latter has neglected his duty to the home and to the state. The race therefore needs improvement and women propose to attend to it. Whether they will succeed where men have failed, presents no question to those who are familiar with God's Word. Like the secular editor alluded to above, this world movement among women may not as yet be fully understood by them, but it has not taken them by surprise and they are not buoyed up by any false hopes in regard to it.

✦ ✦ ✦

For centuries English common law refused to carry out the will of the testator who left a legacy for atheistic propaganda.

This was on the ground of public policy. But the fifth annual report of the American Association for the Advancement of Atheism states that now "for the first time in history in this country a legacy (\$3,000) has been paid over by the court for the avowed purpose of advancing atheism." This legacy was left to the 4 A's by a resident of Wisconsin, who died February, 1930.

The report further states that the financial support of the American Tract Society makes it at present impossible to equal its output of literature, but that "an atheistic tract will easily have more influence than a whole package of pious leaflets."

Nevertheless, let us continue to send out packages of the "pious leaflets." Keep the home fires burning. Support the American Tract Society, the American Bible Society, the Bible Institute Colportage Association, the Million Testaments Campaign, and incidentally, do not slack effort in pushing the MOODY BIBLE INSTITUTE MONTHLY.

Wisconsin paper please copy.

✦ ✦ ✦

A recent explanation of this Act and its operation by Sir Henry L. Drayton, in

The Saturday Evening Post, contained

much interesting and valuable information. But nothing impressed us more than one particular cause he named which influenced the people to exchange the experiment of prohibition which they once tried, for that of government control. That cause was "the almost total disappearance of educative propaganda in behalf of prohibition or of temperance." That is to say, when prohibition had once been established and the question had become one of administration and enforcement instead of a great moral issue, the intensive campaign waged for years by temperance societies lost its vigor.

When the old program of moral suasion was succeeded by legislative force, the dry advocates were put on the defensive, and the effort to prove that prohibition was workable was too much for them. "It was not Wet propaganda," says Sir Henry, "so much as the decline of temperance aggression which led Ontario to change from prohibition to the government-control policy."

Here is warning for the United States. More than once we have called attention to the fact that moral suasion against intemperance was dying out among us. We are trusting in the law and its officers almost entirely, to the neglect of that appeal to the heart and conscience which explains them both. Meanwhile a generation has grown up that knows nothing of that appeal, and hence lacks appreciation of the law and hates its officers.

We are doing our little to insist on the execution of the law because it is on our statute books, but to insist upon that and then drop the educative propaganda which produced it, will leave us with a shell without a kernel.

✦ ✦ ✦

We ask our subscribers to please read "Facts about Porto Rico" on another page, especially the facts about the starving children. Governor Roosevelt hopes the Child Feeding Committee, New York, may be successful in raising sufficient funds to keep the lunch rooms open, otherwise it will mean death to thousands of children.

Starving Porto Rican Children

✦ ✦ ✦

Donations which our subscribers have kindly sent in from time to time have enabled us to send the MOODY BIBLE INSTITUTE MONTHLY to a large number of missionaries on the foreign fields. We voice the missionaries in thanking those who have made this ministry possible.

The year goes by quickly, however, and many of our missionary subscriptions have expired. We do not wish to take their names from our lists and yet the MOODY BIBLE INSTITUTE MONTHLY cannot continue to carry them without your help. If you could read some of the letters we are receiving from lonely mission fields, giving praise to God for the MONTHLY, we feel sure that you would count it a privilege to continue to help in this ministry.

Moody Bible Institute Monthly

The Audacity of Unbelief

An Editorial Reply to Dr. Harry Emerson Fosdick's Sermon "The Peril of Worshiping Jesus"

REV. HARRY EMERSON FOSDICK, D.D., pastor of the Riverside Church, New York, preached a sermon some months ago, entitled, "The Peril of Worshiping Jesus," which was published in his *Church Monthly*. We are sorry to feel obliged to further advertise it or its author, but unhappily it is being widely referred to. Moreover, the author is one of the most popular broadcasters over the air at present, as well as one of the most popular magazine writers on religious topics, and he is thus spreading spiritual desolation over the land. We do not impugn his motive when we say this however, and we are not writing in any vituperative mood, for we recall that there was a time when even Paul thought he "ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9); and Peter, when he accused his countrymen of killing "the Prince of life," softened the charge by saying, "I wot that through ignorance ye did it" (Acts 3:17).

Nothing New about It

There is nothing new in Dr. Fosdick's sermon as of course he knows. His objections to the deity of Jesus Christ were presented and answered at the Council of Nice, A. D. 325, where Arius, the first Unitarian, and Athanasius were the chief debaters. The Nicene Creed, as it is known, records the outcome of that council, hence the naiveté of Dr. Fosdick's remark that,

"It is an amazing thing that the historic Church has so unanimously worshiped Jesus, and has so seldom stopped to ask what Jesus Himself would think of it."

As a matter of fact, the Church thus "stopped" for that purpose some three hundred years after the death and resurrection of its Founder, and as soon as possible after it had emerged from the terrific Diocletian persecution. The delegates to the Council of Nice came up out of the catacombs. There were 318 of them, it is said, and out of the whole there were not more than "a dozen who had not lost an eye, or a hand, or who did not halt upon a leg shrunk in its sinew by the burning iron of torture."

One wonders if Dr. Fosdick has himself "stopped" to ask the meaning of this. One wonders if he has carefully weighed the evidence that this torture was endured not in witness to the "Jesus" he is talking about, a creation of his own imagination, but in witness to the true historic Lord Jesus Christ revealed in the four Gospels. Dr. Fosdick's "Jesus" could hardly command that measure of devotion from men, and such men.

Did Jesus Receive Worship?

Dr. Fosdick says that Jesus did not desire to be worshiped, that He never sought it, and that as a matter of fact

He feared it. His interpretation of certain scripture by which to demonstrate this, is peculiar, but of that later. Meanwhile, he cannot be ignorant of the fact that on several occasions Jesus received worship without rebuking the worshiper.

For example, what does Dr. Fosdick make of the story of the "man that was blind from his birth," and to whom Jesus gave sight? Jesus heard that they had cast the man out of the synagogue, and when He had found him this dialogue took place:

"Dost thou believe on the Son of God?"

"Who is he, Lord, that I might believe on him?"

"Thou hast both seen him, and it is he that talketh with thee."

"Lord, I believe."

"And he worshiped him" (John 9:35-38).

It is noteworthy that this is one of the very few occasions on which our Lord called Himself directly, "the Son of God," and one of the only two occasions on which He so unreservedly declared His Messiahship. What will Dr. Fosdick say to this? Will he with a wave of the hand, dismiss the recital as unauthentic because miraculous? That would be easy, but would it be scholarly? On whom should the burden of proof lie in that case?

Or take again, the confession of Thomas on the eighth day after the resurrection of Jesus, "My Lord and my God!" (John 21:28). Here, as Bishop Ryle reminds us, Jesus is "called" God "in the presence of ten witnesses, and accepts it without one word of reproof." How different in the case of His disciples! Cornelius fell down at Peter's feet, but the apostle corrected him at once: "Stand up; I myself also am a man" (Acts 10:26). The heathen of Lystra would have done sacrifice to Paul and Barnabas, but the latter rebuked them in the strongest terms (Acts 14:14). Were the disciples greater than their Lord? Dr. Fosdick says that Jesus did not push His ego to the front. But did He not do so here, unless it is true as the Nicene Creed said of Him, that He is "Very God of Very God"?

Dr. Fosdick had a predecessor named Theodorus, who lived many hundreds of years ago, and who raised the point that Thomas was only surprised into using a profane oath when he made that exclamation. Such might have been true of a Roman or a Greek of that period, but not of a strict Jew like Thomas. Jews were not given to the breaking of the third commandment in that way.

Curios of Interpretation

It is interesting to observe the manner in which this preacher interprets texts, for he has a way of using the Bible when it suits his purpose as well as a way of

throwing it overboard when he fears it may sink his ship.

One of his curios in this line is a comment on Luke 11:27, where a certain woman out of the multitude lifted up her voice and said unto Jesus, "Blessed is the womb that bare thee, and the paps which thou hast sucked." Here is Dr. Fosdick's comment:

"Jesus came back at her like thunder, saying, 'Yea rather, blessed are they that hear the word of God, and keep it.' It is as though you could hear Him saying to Himself, 'See, they are beginning to worship Me; they are evading what I am driving at by adoring emotions about Me; they will get rid of Me yet, as they have gotten rid of the prophets, by idolizing Me.'"

What trifling! to use no harsher word. To think of Jesus thundering, and at a woman! What He said was, "Yea, that woman is blessed." And in saying so, He confirmed the angelic announcement, and the words of Elizabeth to Mary, as recorded in Luke 1:28, 41 and 42. But then He added, not gainsaying her utterance, but rectifying it, "There is a greater blessing for that woman and for any other woman. It is found in hearing the Word of God and keeping it." No ingenuity can cause His words to bear any other meaning. And it is doubtless true, as others have indicated, that He thus spake prophetically against the unscriptural worship of the Virgin Mary which has prevailed in so large a part of Christendom. "It was a greater honor to Mary to have Christ in her heart by faith, than to have been the mother of Jesus and to have nursed him at her bosom."

A second curio of interpretation is that of Matthew 19:16, 17, on which Dr. Fosdick comments thus:

"Or how else will you explain his swift retort to the man who came bowing to him, saying, 'Good Teacher?' Said Jesus, 'Why callest thou me good? None is good save one, even God.' One can fairly read His thoughts as though He said to the man, Beware of worshipful deference to Me—I fear it. Come, stop this bowing and this 'Good Master'; what about your attitude to the kind of living I am standing for, whose springs are in God?"

The Holy Spirit caused the incident of this young ruler, for he was a ruler of the synagogue who thus came to Jesus, to be recorded in each of the Synoptics, Matthew, Mark and Luke, thus showing the consideration He wished given to it. But Dr. Fosdick, from the point of view of Bible learning, gives it no consideration whatever. He has a theory to maintain, and like a bird picking up a bright string on the lawn to weave into its nest, he seizes upon it as supporting his contention.

But it does nothing of the kind. Jesus did not "retort" on this young man, He instructed him. Mark says that "beholding, he loved him," and even Dr. Fosdick under similar circumstances, would not "retort" on a young man he loved. Much less Jesus.

On another occasion Jesus had warned His disciples against the scribes and Pharisees who loved to be called of men, "Rabbi." And He said:

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

"And call no man your father upon the earth: for one is your Father, which is in heaven.

"Neither be ye called masters: for one is your Master, even Christ.

"But he that is greatest among you shall be your servant.

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:8-12).

Did this young ruler recognize Him as one with the Father? Did he perceive Him to be the Christ? And was he (not "bowing," as Dr. Fosdick says) but actually kneeling to Him in adoration for that reason? Or was he simply offering Him that human worship which Jesus had condemned? As Dr. Philip S. Schaff puts it, a predecessor of Dr. Fosdick on the faculty of the Union Theological Seminary in the former days of its orthodoxy, "Did this young man have a merely humanitarian view of Christ, or the true theanthropic view?" It was necessary for the young man to be brought to his senses on this point, hence the inquiry, "Why callest thou me good?"

The foregoing from Dr. Schaff is a footnote in Langé's *Commentary on Matthew*, but Langé himself in commenting on the parallel in Mark, adds this:

"Jesus does not decline the appellation 'good'; He repels it only in the superficial sense of the questioner. The young man deals with 'good' in its relative meaning. It is in this sense he says 'good,' that is, 'excellent' Master. But Jesus teaches him to apprehend good in its absoluteness. And to that end he must understand the being good which he ascribes to Christ as being founded in God. Thus the answer is not to be explained deistically but Christologically. 'If thou wouldst call Me good, thou must apprehend My unity with God and My divine nature.'"

How absurd to regard this as proving that Jesus feared to be worshiped!

The Point at Issue

Dr. Fosdick used no text at the beginning of his sermon, but his frequent allusions to Matthew 7:21, indicates that His thoughts were revolving around the words of Jesus where He said,

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

He makes much of the latter half of this text, telling us again and again that Jesus feared being worshiped. "He does not want His *ego* idolized. He wants His cause supported"—"the divine will done in personal lives and social relationships." The churches of this country, he tells us,

"are full of people who worship Christ, who have no more idea what Christ really means about war, race relationships, the color line, the money standards of the day, the profit motive in industry, than Constantine had about Christ's attitude toward his bloody imperialism."

All of this may be true and much of it doubtless is true. And so far as it is true we are deserving of the tongue-lashing Dr. Fosdick gives us. And more is coming for such false professors, if that is what they are. As Paul says in I Corinthians 3:13, "The day shall declare it, because it shall be revealed by fire." And in II Corinthians 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

But that is not the point before us. It is not the point of the sermon. It is not the pivot on which its thought revolves. That point or pivot is the far more important and more serious one of the person of Christ. It is not what Jesus wants, but primarily, what Jesus is. "Whom say ye that I am?" (Matt. 16:15).

Dr. Fosdick says, Jesus is a "transcendent character," "supremely great." Divine? Yes, if we can come to an understanding about what we mean by divinity. "Wherever goodness, beauty, truth, love are—there is the divine." "We all have some goodness, truth, love, and therefore on that basis the divinity of Jesus differs from ours in degree, but not in kind."

But that is not what Jesus Himself says about it, and Dr. Fosdick must know that it is not. And hence, what right in logic has Dr. Fosdick, or any other man, to use certain utterances of Jesus such as those in Luke 11:27 or Matthew 19:16, 17, on which to base an estimate of His person, and then ignore scores of other utterances equally authentic and equally plain, which in comparison would radically change that estimate?

To illustrate: There was an occasion when Jesus' countrymen were about to slay Him for "making himself equal with God." Did Jesus deny that claim? Assuredly not, but on the contrary, He framed a threefold argument to sustain it. And then like a lawyer in court, He produced His witnesses—four of them, to substantiate His argument. All this is revealed in the fifth chapter of John's Gospel, if Dr. Fosdick cares to look at it.

On another occasion Jesus said, "He that hath seen me hath seen the Father" (John 14:9). And again, "I and my Father are one" (John 10:30). How would Dr. Fosdick interpret these utterances of One whom he confesses to be a "transcendent character" and "supremely great"? Would he charge Him with blasphemy, or possibly, would he call Him insane?

He recurs to his pet idea by using

Abraham Lincoln as an Example

"Take the truth into a realm quite different from religion and consider Abraham Lincoln," he exclaims. "He, if you use the word 'worship' as we are using it this morning, in its general and human sense, comes as near

being worshiped as any American. That began when he died. While he lived men tried to crush him by opposition, but he was too strong to be overcome. When he died, however, they began using the other method to dispose of him. They adored him. Nothing too marvelous could be said of him. But in the ten years after he died Congress put into effect a policy towards the South that denied everything Lincoln had stood for and wanted. They praised his name and they scuttled his policies. They flattered his memory and denied his magnanimity. They alike adored Lincoln and refused to follow him, so that they made the reconstruction era in the South one of the horrors of our history.

"What would Lincoln have said? We know. Stop this evading of my spirit by praising me! What do I care about the idolizing of my ego? I want my cause supported. Of course Lincoln would have said that because he was a large soul, not a little one. "Can one doubt then, what Jesus' attitude would be?"

We repeat that this has nothing whatever to do with the subject. It is not a question of what Lincoln wanted. It is a question of what Lincoln *was*. Congress may have "scuttled his policies" and "denied his magnanimity," but did that affect his person? If he came "as near being worshiped as any American," did the failure of Congress to put his policies into effect denude him of that merit?

And may not the same question be put concerning Jesus Christ? Granted that He does not see His teachings understood or His will executed by all His professed followers, does that affect the question, "What think ye of Christ? whose son is he?" (Matt. 22:42).

Or take the other illustration of Beethoven. We are told that when Beethoven wrote a symphony he did not write it merely to be admired but to be reproduced. Granted. But if not a soul was willing or able to reproduce it, was Beethoven other than Beethoven?

We read over this sermon once or twice, and involuntarily there came into mind an utterance in the *Western Recorder* (Louisville) some time ago. Said the editor:

"It is a queer thing about human civilization, that its attainments in culture and in the harnessing of natural forces do not give it an ounce of added ability to comprehend the real inner significance of Christianity. No amount of 'progress' enables a man to apprehend it better than an unlettered backwoodsman."

Or as John Ruskin said, "I find numbers, even of the most intelligent and amiable people, not knowing what the word Christianity means. They are always asking how much is true, and how much they like, and never asking first, what *was* the total meaning of it, whether they like it or not."

That seems to be the case with Dr. Harry Emerson Fosdick and his clientele. At one point in his sermon he says, "Divinity is not something supernatural that ever and again invades the natural order with a crashing miracle." Yes it is, Dr. Fosdick, precisely that. If by divinity you mean deity, as do we, then it is supernatural, and ever and again it

does invade "the natural order with a crashing miracle."

Let Jesus Christ Himself be the witness here. There was a day, His earthly ministry half over, when He said to His disciples, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." That was as far as the natural man could go in his estimate of Jesus. And that is as far as Harry Emerson Fosdick goes. Jesus to him is a prophet, nothing beyond, nothing more, transcendent, great, but a prophet only.

Then said Jesus, "But whom say ye

that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Now here comes the "crashing miracle." Here the supernatural invades the natural, for Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:13-17).

That is your need, Dr. Fosdick, and we say it with all respect. You need the crashing miracle of spiritual illumination. To know Jesus as "the Christ, the Son of the living God," is not the fruit of human teaching, but divine. "The

natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The peril of worshiping Jesus? Yes, if He is only "Jesus," Dr. Fosdick's Jesus. But what if He be the Jesus of the New Testament? What will be our peril if we neglect then to worship Him? What if He be the Christ, the Son of the living God? It is that thought that gave the title to this article, the audacity of unbelief. And yet, in such a case that word is weak—audacity.

Christ with Us *and* We with Him

By Rev. W. A. Haggai, Whiteley, Pa.

HOW sweet are these words to the believer's ears! They meet all his needs, whether on the delectable mountains or in the valley of the shadow of death. They are laden with all the joy, peace, comfort and courage he needs on his pilgrimage from the City of Destruction to the Heavenly Jerusalem.

"I am with thee," or "I shall be with thee," are common phrases in the Old Testament. Whenever God asked or commanded His people to go somewhere or perform some task for Him, He assured them of His presence. In the verse preceding our text the Lord commanded His apostles to go and make disciples of all nations. How can this gigantic task be accomplished? "Lo, I am with you," is the answer.

How long will the Lord Jesus be with His own? Forever? No! "Lo, I am with you until (Gr. *heos*). The word marks continuance up to a definite end) the consummation of the age." Then what? The scene shall change. This change is given to us in I Thessalonians 4:17, "So shall we ever be with the Lord." In other words, He is with us now, but we shall be with Him then.

The apostle Paul certainly knew what it meant to enjoy the Lord's presence moment by moment. While he was in Corinth, according to Acts 18:10, the Lord appeared to him and said, "I am with thee." When he was in Rome, according to II Timothy 4:17, the Lord stood with him. Yet in Philippians 1:23 he said: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is *far better*." Better than what? Better than remaining here even though the Lord was with him. It is better to be with Christ than to have Christ with us.

Lo, I am with you all the days, even unto the consummation of the age.—Matthew 28:20, R. V. margin.



Rev. W. A. Haggai and Family

Two Different Prepositions

There are several prepositions in Greek which are translated "with" in our English Bible. We need only two of them, however, to show the difference between the two ideas above stated. These two are *meta* and *sun*. There is a difference between these two words which cannot be translated but can be explained. "The word *sun* denotes accompaniment and fellowship, whether of action, belief, condition and experience; a fellowship far closer and more intimate than that expressed by *meta*" (Thayer's Lexicon). Here we have it.

To be sure, this difference is not always observed by the writers of the New Testament, but it is there nevertheless.

In our text (Matt. 28:20) the word *meta* is used. "Lo, I am 'meta' you." That refers to the Lord's presence with

His own on earth. But in I Thessalonians 4:17 the word *sun* is used. "And so shall we ever be 'sun' the Lord." The latter denotes "accompaniment and fellowship . . . far closer and more intimate" than the former. In other words, "it is far better."

Comparison and Contrast

Let us first compare the two ideas.

1. There is companionship in both. Whether we are with the Lord or He with us, there exists a blessed companionship.
2. There is fellowship or communion in both. He walks with us and talks with us.
3. There is joy in both. "In thy presence is fulness of joy" (Ps. 16:11).
4. There is strength in both. "The joy of the Lord is your strength" (Neh. 8:10).
5. And there is rest in both. "My presence shall go with thee, and I will give thee rest" (Exod. 33:14).

Yes, His presence means companionship, fellowship, joy, strength and rest.

Now let us bring out the contrast between the two ideas.

1. The Lord's presence with us now is only in part. "Now I know in part," and therefore cannot comprehend the fulness of His presence. "But then I shall know even as also I am known."
2. Now we are subject to limitations. In the first place, there is the limitation of capacity. The Lord Jesus can still say to us what He said to the eleven—"I have yet many things to say unto you, but ye cannot bear them now."

In the second place, there is the limitation of time. One-third of our life is consumed in sleep. Then there

are the daily obligations which demand our concentrated attention. We bow before the throne of grace and there enjoy a blessed time of fellowship. But we must leave that "halloved spot," much as we loathe to. But there, we shall praise Him "when we see in the long noon of eternity unveiled His bright reality."

In the third place, here we have the limitation of ability, i. e., physical ability which affects the mental and spiritual. "The spirit is willing, but the flesh is weak." But then, we shall have "our house which is from heaven."

3. Besides these limitations there are now sudden or unexpected interruptions which interfere with this consciousness of His presence. They burden our minds, or weaken our bodies, and wound our spirits. But then, such things will be unknown.
4. Now we walk by faith. Then, we shall walk by sight. "We shall see him as he is."
5. Now we are in an enemy's country. But then, we shall be in the homeland. Now we are at home in the body, but absent from the Lord. We should be as Paul, willing rather to be absent from the body and to be at home with the Lord.

Summary

Now, we have companionship in spite of hindrances.
Then, we shall have companionship without hindrances.
Now, we have fellowship in spite of distraction.
Then, we shall have fellowship without distraction.
Now, we have joy in spite of sorrow.
Then, we shall have joy without sorrow.
Now, we have strength in spite of weakness.
Then, we shall have strength without weakness.
Now, we have rest in spite of turmoil.
Then, we shall have rest without turmoil.

"Oh, what a change!!!!"

Lessons to Learn

Let us for the first lesson turn to Revelation 3:20. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We who have heard His voice and opened the door are having Him supping with us now. In this sense He is our guest. But when He comes for us, we shall sup with Him.

We have a clear picture of this in II Samuel 17-19. King David was rejected. There was a usurper on the throne in Jerusalem (Absalom). While he was thus exiled, Barzillai, the Gileadite, with two others provided him with beds, basons, vessels, wheat, barley, flour, parched corn, beans, lentils, parched pulse, honey, butter, sheep and cheese. He did all he could to show his love for the king.

A great battle was fought between the king and usurper. Absalom was slain. King David was on his way to Jerusalem to occupy the throne. In II Samuel

19:33 he said to Barzillai: "Come thou over *with me*, and I will feed thee *with me* in Jerusalem." In other words, this is what he said: "Barzillai, while I was *with you*, rejected and exiled, you treated me royally. You did all you could to show me your affection and devotion. Now, I am on my throne. Come over and be *with me*, and I will treat you as royally and more so." Barzillai was too old to leave his home. He suggested his son Chimham in his stead. King David said in verse 38: "Chimham shall go over *with me*, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee."

Here we have it.

The other lesson for us to learn, is that now it is our opportunity; then, it will be His. Now is our only opportunity to show our love to Him. Now is our only opportunity to faithfully serve Him. Now is our only opportunity to sacrifice for Him; to leave all and follow Him; to prove His faithfulness in our daily living. "Only one life, 'twill soon be

past; only what's done for Christ will last."

"Praise the Saviour, ye who know Him, Who can tell how much we owe Him? Gladly let us render to Him All we are and have.

"Keep us, Lord, oh, keep us cleaving To Thyself and still believing, Till the hour of our receiving. Promised joys in heaven."

Then is His opportunity. And He has given us a glimpse of what is awaiting us. "And the glory which thou gavest me I have given them . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given" (John 17:22, 24).

"Then we shall be where we would be, Then we shall be what we should be, That which is not now, nor could be, Then shall be our own."

"Lo, I am with you, even unto the consummation of the age."

"And so shall we ever be with the Lord." "Even so, come, Lord Jesus!"

Nature's Manual of Praise

By Rev. F. W. Pitt, London, England

Where the pale gold primrose blazes,
Where the grass enfolds the daisies,
Where the river runneth coldly,
Where the brooklet chatters boldly,
Where the water shoots and crosses
Over beds of marl or mosses,
Where the pollard willow stoopeth
Tow'rd the stream aflashing under
Where the lazy iris droopeth,
There I love to stand and wonder.

Nature laughing, nature weeping,
Nature waking, nature sleeping,
Secrets breaking, secrets keeping.

Every dewdrop is a jewel,
Every raindrop, love's renewal,
All the rime upon the hedges
Teems with promises and pledges.

Make them good to me, fair Nature;
Prove that every lovely feature
Was created for the creature.

Secret beauties gently hinted;
Dazzling colors boldly printed;
Flowers elegantly tinted.

Tell me of the Hand that made you,
Of the instincts that pervade you,
Tell me of the Mind and Spirit
That invested you with merit.

Tell me how the Power Supernal,
Occupied with plans eternal,
Finds in limitations narrow
Interest to feed a sparrow.

Tell me once again the story—
"Solomon in all his glory"
Was arrayed not like the daisies,
Where I love to sing God's praises.

The Offense of the Cross

By Rev. C. R. Scafe, D.D., Detroit, Mich.

THIS statement comes with startling effect, calling forth certain questions, for to us the Cross stands for all that is holy and just, the final manifestation of love.

Wherein and to whom, is the Cross an offense? Paul is the writer of this letter to the Galatians, and in it he is setting forth the sufficiency and completeness of the gospel of Jesus Christ. The fullness of the grace of God is contrasted with the limitations and insufficiency of the law in the salvation of men. The Cross is placed as the center and reason for the sufficiency of the gospel. Jesus Christ, the virgin-born Son of God, died on the cross as the all-sufficient Saviour.

"If I yet preach circumcision." There was a charge against Paul that he had preached and practiced circumcision which nullified his claim to the Galatians that it was not necessary for them to keep the law in order to be saved. Nor was this claim without foundation, as we find from Acts 16:1 and 3. Here we read that Paul desired to take a young man (Timothy) with him in his ministry, but as his father was a Greek, he circumcised him because of the Jews. This compromising act was now held against Paul, who learned by bitter experience that we must not tamper with the doctrines of God to please men.

Paul did not deny the charge, but makes a denial of continuing such a policy, saying, "If I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased."

The greatness of this offense of the Cross can be seen, to some degree at least, in the sufferings that were heaped upon Paul as recorded in II Corinthians 11:23-27.

Why Men Hate the Cross

Religionists of the world hate the Cross, first, *because it reveals and declares the fact of sin.* Conditions in the world call for an explanation. Many reasons are advanced, but there is a strange avoidance of the real cause—the fact of sin. One religious organization has a special tenet: "There is no sin," and the thousands who have joined its ranks attest the popularity of such a decree. Even from some pulpits of orthodox churches, sin is seldom mentioned, or when spoken of is explained away. In preaching on the experience of Adam and Eve in Eden it is popular to say it was not a fall but an advance—"They moved out from the second best to the best." This makes being in the presence of self, naked, better than being in the presence of God, clothed with His glory—so blind is man. But the Cross declares that sin is a fact. "He bare our sins in his own body on the tree." Thus, and for this reason, the Cross is an offense.

Second, the Cross is an offense *because it declares the nature of sin.* "The wages of sin is death." God said to Adam and

And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased.—Galatians 5:11.



Rev. C. R. Scafe, D.D.

Eve concerning the fruit of the tree of the knowledge of good and evil. "The day thou eatest thereof, dying thou shalt die."

Man fears and dreads death. "Death is a delusion," is a very popular doctrine today, especially if it comes in the name of so-called religion. "Christ died for our sins according to the scriptures," is the declaration in the Word of God. The testimony of God, of Jesus Christ, of the disciples, of the Roman centurion, of Joseph of Arimathea, is all consistent in this, *Christ died.* The record of Holy Scripture is, He died because of sin, our sin, the just for the unjust. The nature of sin is to occasion death. In a special way the Cross reveals and declares this fact and by so doing the Cross becomes an offense.

Father and Son Separated

In the third place the Cross is an offense *because it reveals the result of sin.* On the Cross our Lord cried, "My God, my God, why has thou forsaken me?" Sin separates.

A young man in the East, son of a noble father and mother, found the temptations of college life too much for him. I remember the night in our room at school when I noted the change in my friend. It was only a few years until the family name was disgraced and the young man tried to drop out of sight by fleeing to the West. Later, word came that he had been seen in a certain town in British Columbia, to which his father hurried, if possible to bring him back. The son learned of his arrival, but instead of going to meet the father, he went out into the wilderness. The last time I saw that father he was broken in body as well as in spirit. Gradually he slipped into the grave. Sin had separated father and son.

But as it is true that sin separates man

from man, can we doubt that it also separates from God? When our Lord Jesus was made sin for us on Calvary, God hid His face from our sub-

stitute Saviour and dealt with Him as He must deal with sin—my sin. The Cross reveals the fact that sin separates from God, and the Cross is an offense.

Fourth, the Cross is an offense *because it reveals man's helplessness.* Man is a boastful creature. "And Lamech said unto his wives, . . . hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Hear another boast. "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Dan. 4:30).

"See What Man Has Done"

A frequent and popular phrase is "See what man has done." "Man also is a creator," was in a very popular magazine not long ago. Man has done so many things it seems hard for him to own up to his limitations. With the turn of his wrist or the pressure of his finger he can take life; but though he try ever so much, yes, even if he gives his own last drop of blood in the effort, he cannot restore that life which he has taken. He is dependent for the very clothes he wears and must need go to the plant or animal for his covering.

If this is true of man's body, how about his sin-burdened soul? "If I wash myself with snow water and make my hands never so clean, yet thou shalt plunge me in the ditch and mine own clothes shall abhor me." "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, said the Lord God."

What are his proposed remedies? What is his hope? Lyman Abbott said, "Our hope is in the advance of scientific knowledge of evolution, and the growth of the democratic spirit." But scientific knowledge is uncertain, and evolution is provokingly slow. Eugenics says we must be well-born, but what about some of us who have already been born? The Cross stands with its ever constant reminder: not well-born, but "ye must be born again." Thus the Cross is an offense.

Fifth, the Cross is an offense *because it reveals the future eternal hopelessness of every one who "neglects so great a salvation."* "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). The Cross of Christ divided men on Golgotha; on one side a believing malefactor, and on the other side an unbelieving malefactor. One is separated from the Lord forever, while the other hears the joyful words,

"Today shalt thou be with me in paradise." The unbelievers "go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (Mark 9:43,44).

No Second Chance

Man talks glibly about the second chance—a chance to be saved after death. The Cross stands as the one only needed final offer of salvation by Almighty God, an all-sufficient salvation. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

The Cross reveals this fact of eternal separation from God and to the natural man it is a great offense.

Finally, the Cross is an offense because

it works. The preaching of the Cross is to them that perish foolishness. A sermon that sets forth Christ crucified as the one and only way of escape from sin, calls forth derision on the part of the natural man. "How can belief in a crucified one save the soul?" This is the oft repeated question of the world, with the expressed thought that it will not do so.

Keeley Cure Useless

Out in the far West we were opening up a union church in a new town. The services were being held in a temporary building and as a rule we were about crowded out. One Sabbath evening, a man came late, and I noticed special attention was being given by the ushers in an effort to find a seat for him. The best that could be done was to offer him an empty nail keg. In spite of his discomfort he paid close attention to the gospel message. The next Sabbath evening he was present again, a new thing, for he had little use for the Church or its message. Systematic work was done, and the great moment came when he accepted Jesus Christ the Son of God as his own personal Saviour.

About twenty-one years later as I was saying goodbye to a number of friends at the depot in Spokane, Wash., this man was the last one to grasp my hand. His final words were, "You will never know what that meeting years ago meant to me. Only eternity can reveal all. I have not touched liquor or wine in any form since the Lord saved me." He had been a heavy drinker. The Keeley Cure had been tried three times without effect. The power of the Cross of Christ set him free, and for more than twenty-three years he has been testifying the fact as a church officer and by teaching in the Sabbath School. Yes, the Cross works. And to the sin-loving people of the world this is a special offense, for in the very fact of the evidence of its saving power it declares their own wilfulness and rebellion against Almighty God.

To the soul tired of sin and its cursing, blighting power, the Cross stands out as the one and only hope of deliverance; "the power of God unto salvation to everyone that believeth." This is the way to God. In the name of our Lord, I, as his messenger, invite you to come.

A Letter from a Martyr's Home

Our readers have not forgotten the martyrdom in South America last year, of Arthur F. Tylee, baby Marian Tylee, and Mildred Pauline Kratz. Recently the home church of Mr. Tylee, in Worcester, Mass., received a letter from his wife, a copy of which came into our hands. It reveals such a spirit of obedience and such faith in God in the midst of what would seem overwhelming circumstances, that we are giving it to our readers herewith for the help of any who may be suffering defeat in their Christian lives because of troubles which are nothing in comparison with those of its writer.—Editors.



Corumba, Matto Grosso, Brazil,
January 4, 1931.

Dear Friends:

To you who have been so faithful in your intercession for us and the work in Juruena, I am sending this message that you may know that your prayers have not been in vain. I want to tell you how I have been sustained and kept by the mighty outpouring of His love and grace in answer to your prayers. I also want you to know how Arthur counted on you and your prayer fellowship in the task God gave him to perform. I do not think a single Wednesday night passed that he did not think of you as you were meeting for prayer and praise.

But I long especially that not one of you should allow yourself to feel that there has been any failure on the part of those in Juruena or the prayer helpers in the homeland. We must believe that all happened according to the plan of an all-wise and loving Heavenly Father, even to the smallest detail. I do not say we must understand, but only believe.

Any Warning of the Tragedy?

I know many of you have wondered if we had any warning or any preparation for what happened. To that question I

have to answer both yes and no. As to warning, we were just a little puzzled by some of the things that occurred in the two preceding days, and yet we had no grave apprehensions. Arthur is now in the presence of his Lord and to him all has been made plain, while I am still groping in the darkness, yet even in the darkness I can trace the working of my Father's loving hand, and not one thing would I have differed.

How distinctly I recall each movement of my loved one on that last morning as he attended faithfully to the little everyday details of our life. There was his quiet time with the Word, sitting at his desk; the transplanting of some young trees; the work in the garden. All went on as it had for so many days previous, but as it never was to again. Then came breakfast. We ate it as we had eaten many another meal, surrounded by Indians.

How It Happened

As Arthur ate his breakfast, the chief sat by him discussing the work on the auto road which had been planned for the day. He arose from the table to attend to the final preparations. My meal had been interrupted several times so the others excused themselves and left me to finish. I

had not left the table when the signal was given and in a few minutes all was over. To you it may seem ghastly, but to me it was not so. No long, lingering illness accompanied by suffering and the wasting away of his strength. One swift, clean blow and he was ushered into the presence of his Lord. How I love to remember him as I saw him last, in the strength of his manhood!

As for our preparation, I wonder if there could have been a better one? I think not. What so prepares us for the big things of life, whether they be joys or tragedies, as a quiet daily walk with our Father, meeting each temptation or each danger in the strength of the Lord and faithfully performing each day's task. The years we had spent in Juruena, often facing danger, gave us a quiet, calm assurance in His keeping power that was with us to the last.

The Effect on the Lonely One

For Arthur, I am sure no further preparation was needed to meet his Lord, nor did it seem the least bit strange to him to find the veil removed and to see Him face to face. As I came back from the darkness of unconsciousness to find myself not only without my own family but to find my en-

tire household gone, it was to know a Father's care so tender, so gentle, that even the intense loneliness of the first day's separation were made sacred and hallowed. The "Kindly Light" that never fails, made even those days luminous with His presence. So I ask you to believe with me that no accident has happened but only the working out of our Father's will. To you who

knew and loved Arthur I beg you not to mourn him as dead, but to rejoice with me that he has been called to higher service.

The Call to Us

But what of the work he laid down? Are the years of patient labor and unceasing prayer to be lost? That is for us to answer. Shall we not dedicate ourselves

anew to the task of bringing the gospel to the Nambiquara Indians, for if anything can add to Arthur's joy in the Gloryland it will be to share the joys of heaven with the dark friends he so dearly loved and to whom he gave "the last full measure of devotion."

Sincerely,

ETHEL CANARY TYLEE.

An Eyewitness of the Managua Earthquake

The Central American Mission
Granada, Nicaragua, C. A.

Editors, MOODY MONTHLY:

The secretary of our mission has suggested that I write an article for the MOODY MONTHLY about the Managua earthquake.

On the morning of the disaster I was sitting in the corridor at our mission home in Managua, conversing with one of our native pastors and his daughter. Mr. Aberle, Miss Elthon, and Miss Kuebler ('28) were all in Granada and felt the shock there also, but did not dream that at that moment Managua had fallen into ruin.

At the first tremor I mentioned it to Don Juan, but so slight was the movement that he had not noticed it. Suddenly it became more violent and, seeing the worker's daughter running into the inner courtyard, I arose to accompany her, thinking she was afraid. However, so terrific was the shock that I was thrown about until I reached the pillar at the edge of the corridor, where I clung until the worst was over.

Tiles from the roof rained down on all sides, furniture fell all over the house, but the rumbling of the earth and the falling of walls throughout the city, mingled with the cries of the people so confused the senses that one scarcely realized what was happening.

As soon as the terrible rocking ceased somewhat, Don Juan and I made for the yard where the girl stood and, because of the tremors that followed at intervals, we were forced to spend most of the remaining hours of the day there. Needless to say, we were well burned by the sun. Had the quake come at night I would not be writing you about it, for the bed I occupy when in Managua, was bent almost double from the weight of the stones which fell from the wall upon it.

Communications with Granada (only thirty-five miles distant) were cut off at once by the shock. The first rumors that reached my co-workers there were not believed. However, learning that the United States army engineers were organizing a special relief train, they secured passage and came to me about six hours later. Our relief at seeing each other was mutual, for in Managua rumors had Granada in an even worse condition than that of the capital.

We were not allowed to remain in our ruined home, but were sent to the marine camp where we were cared for until two days later when passage on a hospital train

In another communication, the writer says that although "the number of dead may reach into the thousands, yet of the one thousand or more Christian believers, not one perished, though a few were slightly wounded. Moreover, the church building of the Central American Mission is one of the very few edifices left standing firmly upon their foundations. This circumstance has led to a good deal of comment by both Christians and non-Christians.—Editors.

was granted us. As Miss Elthon had offered our Granada home for hospital use, we came here to do what we could to make the wounded comfortable. However, our

place was not taken over for that purpose, so we have housed refugees instead. Miss Lillie E. Kuebler, our missionary nurse, (Continued on page 494)

"He Who Loveth God, Loveth His Brother Also"

I John 4:21

Forgive as He Forgives

By Lillie Simpson, Troy, Ill.

Forgive me, Lord! for I have sinned—
And, oh, it hurts me so
To know that I have grieved Thy heart,
And I would have Thee know.

I'll not forgive my brother, Lord,
He sinned against me so
That it still rankles in my heart,
And I would have him know.

I pause! for in Thy Word I read
That Thou who are above
Hast said we also must forgive—
But, Lord, it takes much love!

O give me love that I thus lack,
That, long as I shall live,
I may forgive my fellow men
As Thou dost me forgive.



If I Loved You and You Loved Me

By W. Lomax Childress, Singers Glen, Va.

If I loved you and you loved me,
What a wonderful world this world would be;
All of the wars of the world would cease,
For hate comes not from hearts of peace.

If the round world over good will to men
Was written in deeds and not with the pen,
What a world of good we would then release,
How the passion and pride of life would cease.

If I loved you and you loved me,
Then the streams of blessing would be set free,
And the people of every name and land
Would feel the touch of a brother's hand.

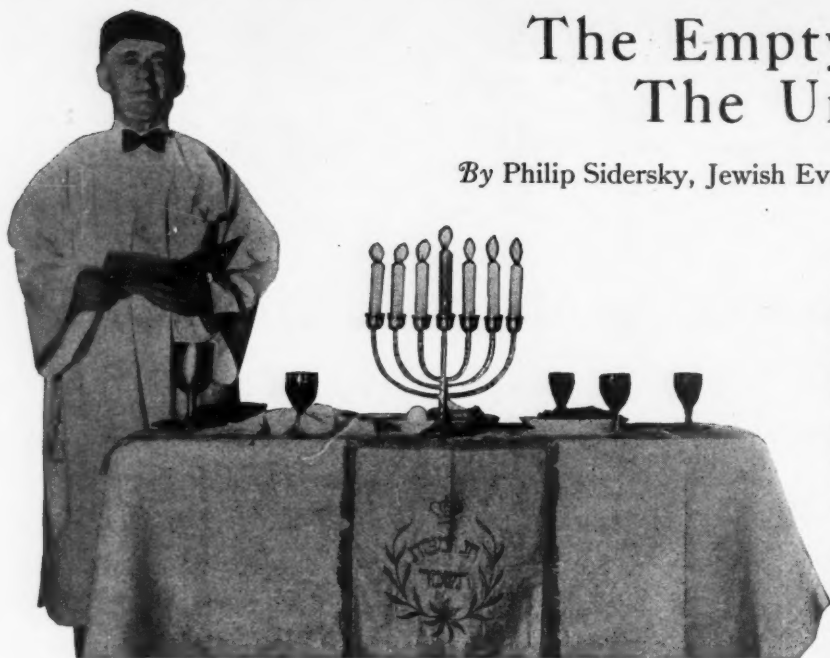
The work and the workers would all be one
In the common duty that must be done;
And the city of God would have its birth,
With its towers in time on the waiting earth.

If I loved you and you loved me,
Then creeds would seem as the foam of the sea;
We should find in Christ our utmost need,
And follow as one where He might lead.

Love is the flower and fruit of life,
'Tis the will of God and the end of strife,
Justice, and mercy, and peace shall be
When I love you and you love me.

The Empty Chair and The Untasted Cup

By Philip Sidersky, Jewish Evangelist, Los Angeles, Calif.



ACCORDING to the Hebrew calendar, on the evening of the fourteenth day of Nisan the Jewish Passover takes place, and this year it fell on Wednesday evening, April first. According to the orthodox Jewish teachings, a special service is held in every home, known as the Seder (Passover ceremony). It commences at sunset and is kept up until midnight. Two important lessons are emphasized at that service. One is to commemorate the deliverance from Egypt, and the other to emphasize the expectation of the coming of the Messiah.

The Three Commands

In the twelfth chapter of Exodus three commands were given by God through Moses for the people to carry out throughout all their generations in the celebration of this service. The first was to provide a lamb, the second, unleavened bread, and the third, bitter herbs. Many details were given in connection with the first of the three, while the second and the third were mentioned by name only. This helps us to understand that the first was of greater importance than the second and the third, of greater importance because the first relates not only to the Jewish people, but to the whole world, as a type to be manifested when Jesus would come and fulfill it in His own life.

It is of interest to notice that while the Jewish people lay so much stress on the Passover, they do not carry out the first command of killing the lamb. And here we have a testimony outside of the New Testament concerning our Lord and Saviour, that He came and fulfilled this type concerning Himself which is not carried out any more by the Jews.

The absence of the lamb at the Jewish Passover service today not only confirms the faith of the Christian, but is a direct testimony of our Jewish people concerning Jesus. The unleavened bread and bitter herb are still used in a very strict manner by the Jewish people all

over the world, but no lamb is killed.

What the Rabbis Say

I have asked rabbis and pious Jews why they don't kill the lamb. Their only explanation is that they are no longer in their own land. But in my reply, I called their attention to the fact that there is no command in the Bible forbidding the lamb to be killed. The fact that a lamb was killed while they were in the wilderness shows that there is no reason why the lamb could not be killed in America, as no one would interfere with their carrying it out.

The people lay stress on the unleavened bread, and see to it that no Jew goes without unleavened bread for the Passover week. In fact, in every city a committee is appointed by the Jews before the Passover service, and that committee advertises in the Jewish papers that if any family is not able to provide themselves with unleavened bread, all they have to do is to write or telephone to a certain office, and the bread will be provided for them "without money and without price."

Another interesting part of the service is that there are always three unleavened loaves of bread on the Passover table. The lower one on the plate is dedicated to the people, the middle one to the high priest, and the upper one to God. During the service the middle one is broken in two, and one-half of it is laid aside for the Coming One.

Waiting for the Messiah

At the Passover table there is set a plate and a glass of wine for every member of the family. At one end of the table the head of the family who conducts the service occupies a place, while at the other end is a silver cup (different from the rest) also filled with wine, and an arm chair. While every place around the table is occupied that arm chair remains empty, and while everyone tastes of the wine before them, no one touches or handles that silver cup because that is set aside for the Coming One.

When Jesus participated at the Last Passover He was invited by the disciples to occupy this very chair that has been standing and is still standing waiting. And He was invited by the disciples to conduct the service for them, and so Jesus took the half loaf that was laid aside for the Coming One and broke it in smaller portions and gave it to the disciples. He also took the cup that was set aside for the Coming One and gave it to the disciples.

The absence of the lamb at the Jewish Passover, the three unleavened loaves on the table, the middle one being dedicated to the high priest and broken in two, brings to us a spiritual lesson concerning the Trinity and also the death of Christ.

I had the privilege of conducting and demonstrating the Passover service in various churches at different places, where Jews as well as Gentiles attended, and it has been the means of leading some of the Jewish people to realize that Jesus has fulfilled in His own life that important part of the Passover relating to the lamb. It has also been the means of leading Gentiles to accept Jesus as their Saviour, as well as strengthening the faith of Christians.

AN EYEWITNESS OF THE MANAGUA EARTHQUAKE

(Continued from page 493)

together with Miss Phoebe Rice, missionary nurse under the Baptist Board, have been giving their time at the Red Cross hospital here in Granada. Reports say that some 1,800 were wounded, but this is not official. Some give the number of dead at 2,000; others say it is as high as 5,000. It is hard to estimate.

This letter seems like a confused jumble. It is hard to think clearly these days. We have had to move most of the household goods from Managua to Granada, make trips back and forth, do what we can both for believers and unbelievers, and attempt to "find ourselves" as the Spanish express it, in new environments. One of the Baptist missionaries has her bed out in the yard with a temporary shelter built around it, and she has kindly invited me to spend my nights with her, while my days are given to looking after the dispersed believers and trying to help them in their dire need.

The dust is inches thick in the streets, which are piled with debris. The heat is almost unbearable and for days the city was practically without water. However, we trust things will gradually become better.

With loving greetings from all of my co-workers and sincere appreciation of all that the Moody Bible Institute means to myself and thousands of others, I am

Yours in the Blessed Hope,
FLORENCE KOOI ('23).

Moody Bible Institute Monthly

"Lo, These Are But the Outskirts of His Ways"

Job 26:14, R. V.

By Rev. W. Bruce Doyle, Hot Springs, N. C.

SCIENTISTS who throw stones at the Scriptures should read this text. We are having a warfare between science and religion, but there would be no trouble if the scientist remained in his field.

Job has been speaking of celestial matters. The chapter is well punctuated with astronomical allusions. One is in the sentence before the text.

We have linked photography with the telescope and put the spectroscope to work only to find these ancient statements of Job about the stars to be correct.

How large they are! The sun is four-hundred thousand times the size of the earth, and it is small among the suns. Their distances, they stagger us! If sound could travel from here to the sun then my voice today would be heard there fourteen years from now. If we could go to the sun on a railway train and travel a thousand miles a day and make no stop, we would arrive there in 250 years. But this is in our local community, the solar system.

Centauri is our nearest star. If we could shoot a cannon ball to it the ball would strike there in four million years. Traveling eleven million miles a minute, more than sixteen billion miles a day, it takes light something like fifty years to reach us from the pole star. But the pole star is near compared with others. The human mind makes a futile endeavor to grasp astronomical distances.

Progress Since Herschel

How many they are! We continue to find them beyond as we make greater glasses through which to look at them. There are about eight thousand heavenly bodies to be seen with the naked eye. A hundred and thirty-six years ago Herschel looked through a telescope and found that there were about 258 thousand stars. The estimate has now risen to 500 million stars. We can take a picture of those that shine through one inch of telescope and count them in a year or two.

And these turn on axes and spin in circles through space, their speed dazzling our minds. Arcturus! Astronomers tell us that star travels through space at a rate of fifteen thousand miles a minute.

In the face of all this we ask with the psalmist, "What is man that thou art mindful of him?" We ask with the apostle Paul, "O man, who art thou that repliest against God?" Yet the God-disputing scientist does. He sits at his table looking at fossils, at rocks, at skeletons and bones—all sixteen inches from his nose. If he arose and traveled like light eight billion miles a day he would get to a distant star in three hundred years and still be on the "outskirts of his ways."

Asking Science a Few Questions

The fundamental truths of God and

man and their relationships lie over in another field from that of science. What has science to do with things like good, and sin, and faith, and the soul?

Let us take *good* to the geologist and ask him what good is. He says that it belongs to no geological age, that it can be classified with neither rocks nor sand, that it is not found in the community of any fossils, and it is not anything. Speaking as a man, he may say that good is this or that, but speaking as a geologist, he must say that there is no such thing as good.

Let us take *sin* to the chemist and ask him what it is. He seats himself at his desk, arranges his chemicals, lights his lamp, picks up his test tube and says that sin will not react from any combination. Sin is neither a repellant nor has it an infinity for any combination. It responds to neither heat nor cold, and a ton of it would be nothing. Speaking as a man, he may say that sin is this or that, but speaking as a chemist, he must say that there is no such thing as sin.

Let us take *faith* to the professor of physics and ask him what it is. He says that it has no dimensions, has no specific gravity, has no effect on any apparatus, responds to no electrical treatment, is nothing. Speaking as a man, he may say that faith is this or that, but speaking as a physicist, he must say that there is no such thing as faith.

Let us take the *soul* of man to the biologist and ask him what it is. He says that the soul has no geological origin, it has no geographic habitat, it has no vertebrae, it belongs to no species. It is neither reptile nor marsupial in its consanguinity and is not anything. Speaking as a man he may say that the soul is this or that, but speaking as a biologist he must say that there is no such thing as the human soul.

On the Top Edge of Creation

So it goes with all that we know about God and all that science thinks it knows about His creation. Science makes its gigantic blunder when it leaps the fence around its own pasture and gets into a field where it knows nothing and can know nothing, where it can never make an affirmative answer but must always speak in negations. Science makes but a fool of itself when it comes so puffed up that it presumes to speak negatively about the eternal verities of the human soul and the faultless revelations of the Living God.

While we hear around us the roar of science about research and discoveries, about inventions and progress, let us remember that science has done all its work in a field the size of a pin point on the tip edge of the outskirts of creation.

"Lo, these are but the outskirts of his ways."



A Shady Nook in Humbolt Park, Chicago, Ill.

The Credulity of Natural Science

By Rev. Harold Paul Sloan, D.D., Haddonfield, N. J.

The Moody Bible Institute conducted a pre-Easter Bible conference in Stanley Presbyterian Church, Montreal, Canada, in which three lines of teaching were stressed: Scripture exposition, biblical criticism, and Christian apologetics. The first was handled by Rev. J. W. Mahood, D.D., of the Extension Staff of the Institute, and the Editor-in-Chief of the MONTHLY; the second by Professor J. Gresham Machen, D.D., of the Westminster Theological Seminary, Philadelphia, and the third by Rev. Harold Paul Sloan, D.D., pastor of the Methodist Episcopal Church, Haddonfield, N. J., and editor of *Christian Faith and Life*.

In the closing address of the last named speaker, he dwelt on the fact that science has its creeds as well as the Church, and that it really demands more in the matter of belief than does Christianity and furthermore, that its theories have been discredited over and over again.

The *Montreal Gazette* published a very creditable report of this address, which we think will make good reading for our subscribers, and it follows herewith.—Editors.

SCIENCE has its creeds just as much as religion, and the former demands more from one, in the matter of belief, than does, at least, the creed of the Christian, according to Rev. Dr. Sloan, of Haddonfield, N. J., when discussing "Science and Religion" yesterday at the afternoon meeting of the Bible conference held in the Stanley Presbyterian Church.

In an age when creeds are discredited, people are apt to compare, uncritically, the Christian creed with the so-called certainties of scientific knowledge, and in this connection Dr. Sloan pointed out that every comprehensive interpretation of life inevitably involves a creed.

Human life is on two planes, the physical, finite, and the spiritual, transcendent, and if one's interpretation of reality is in harmony with the total experience, one must affirm the spiritual, and if, on the contrary, a person is interested in the physical, he will have a naturalistic creed.

Changing Base

Science as we know it is not based upon verified information, declared the lecturer, and he illustrated this by entering the field of the history of science, showing how first principle after first principle has been discarded.

Newton discovered the law of gravitation; the next generation developed the ether, which was accepted for more than a century and just recently has been admittedly abolished by the experiments of Einstein, Compton, and Milligan.

Or, again, the nebular theory of the universe dominated scientific thinking since Laplace, but succumbed in the past twenty-five years, until today no one of significance accepts the nebular hypothesis.

Also the theory of spontaneous generation of life, an accepted idea of science up to Pasteur's time, owing to his arguments had to be abandoned.



Dr. Harold Paul Sloan

Lamarck's theory of acquired characteristics, called by Haeckel "that axiom of science," was disproved by Mendel's experiments in cross-breeding, so that today it is almost unanimously rejected in the scientific world.

Test of a Valid Creed

The creed of naturalism (miscalled science) assumes more and is less in harmony with the data of experience than the Christian creed, said Dr. Sloan, as he attempted to show what was the test of a valid creed.

He claimed that it must have a minimum of assumption and must be in harmony with all the possible data of experience. It must not violate a single item of experience.

Naturalism does violate immediate data of experience, whereas Christian teaching fulfills them, stated the speaker. The

only assumption of the Christian creed is that of the existence of a Triune God, creator and sustainer of the universe—one sublime assumption.

Assumptions of Naturalism

Naturalism's creed is forced to assume more than that. Without evidence it assumes the eternity of matter, and of force, order, action at a distance, spontaneous origin of life and inbuilt law of progress.

Also naturalism violates some of the data of experience, for, by the assumption of uniformity, it is constantly contrary to the facts of science, as for instance in the case of geology, or the history of the rocks, which does not support uniformity, and on the contrary, there are great breaks in the natural order. In addition the fact that life only comes from life is against uniformity which would require spontaneous origin of life. Moreover, Mendel's experiments in deciding the fixedness of species does not show uniformity, as human freedom is against it, and the inescapable sense of moral responsibility.

What Naturalism Violates

The noblest things in human life are violated by the creed of naturalism, in the opinion of Dr. Sloan, man's sense of freedom, moral convictions and sublime aspirations being abolished by the naturalist interpretation of the universe.

Man has more real knowledge as to his inner self, that is, his moral convictions, than he has in any other field of knowledge. What we know of the stars is remote compared with the experiences of one's own inner life, asserted the Christian apologist.

In a peroration Dr. Sloan appealed for an assertion of faith in the truths of the Christian religion as the best possession and the most creative force in history.

Praise for What the Summer Brings

By Lenora K. Hilliard, West Sunbury, Pa.

Father of the earth and heaven, I thank Thee
For the birds, the flowers and honey bee,
For beautiful butterflies, and sunny summer skies;
For delicate, mammoth moths of night,
The pale moon, and the stars so bright.
For beautiful trees, and valleys wide,
The jagged rocks of the mountain side;
For flashing lightning on a dark and stormy night,
The rainbow arching across the sky,
For gorgeous sunrise and sunset view,
Father of the earth and heaven too, I thank You
For brooklets deep, where hylas peep,
Where swallows dip, and minnows leap;
For spider webs bejeweled with dew,
And lovely lilies the Saviour knew;
Father of the earth and heaven too,
I love them all and I love You.

The Ownership of June

From *The Congregationalist*

"June Days" along
Salt Creek in
Forest Preserves,
Cook County, Ill.

HE WHO cannot be content with June for a companion in our country roads and fields has never learned what simple and delightful pleasures God has provided for the open eye and ear.

To Whom June Belongs

Early June belongs to the bobolink and the bumblebee, but they have never divided the inheritance and are quite ready to share it with the poet and the child.

It is the month of the clover, of cool depths of shadow on broad meadows, where the vesper sparrow's nest is hid in its hollow among the roots, and the bobolink's miracle of concealment is performed again to the amazement of all would-be callers on his quiet wife.

The Bobolink's Joke

The sparrow has doubts and fears, creeps in from a distance and is well away from the nest on his return before he spreads his wings and shows the white quills of his tail. But to the bobolink the success of his brown wife's hiding is so good, so rich, so inexhaustible a joke that he is never tired of telling it. He flies up from the clover quite without concern and turns his somersault in the air and trills his daring song, while his wings shake with bubbling laughter: "It's hid! She's there! Mrs. Lincoln! Meg O'Lincoln! Find her! Find her if you can! Ho! Ho! Ho! What a joke! What a joke!"

Then he balances on a grass stalk, or perches on a bough and lets us see his spring uniform of black and buff, while he sings it all over again in rivalry with another gay husband not far away who thinks his joke is better still. And behind the laughter is that ecstasy of delight in love and hope and fine weather which is of the essence of the time, and carries us beyond laughter almost to the bound of tears.

Explorations of the Bumblebee

Nor is there any conflict between the song of the bobolink and the droning note of the bumblebee. If one is ecstasy, the other is a warm content—a kind of purring hum that seems the echo and expression of the growth of grass and clover.

The bobolink is practical enough, though at this season he hides his industry under



a mask of rollicking laughter and delight, but the bee is the incarnate joy of exploration and accumulation. A new world opens to him with the coming of the crimson clover—a world of nectar of the most intoxicating fragrance, to which he alone holds the key.

The brown honeybee who lives with man and works for men has no share in this delight, because with his short tongue he has no means of reaching the intoxicating depths and must extract his nectar from the shorter tubed white clover of the lawns and roadsides. But the bumblebee seems made for the clover as the clover for the bumblebee. And the fragrance and the humming song belong together, recalling the beauty of June days, with fresh blue sky and moving clouds, the throb of heat above the roadside, and the hillside meadow stretching bright with clover and moon daisies to the green wall of the forest far away.

Little Children and the Daisies

Little children know the time and are nearer to the lengthening grasses than their elders. To them every new flower is a treasure, and because they have not lost the simple joy of faith, all things seem made for their possession. A handful of nodding daisies is not enough, both hands must be as full as they can hold, and when these gatherings have been given to the mother's keeping, where she sits in the shadow of a great tree by the meadow's edge, the wee toddler hurries back for fresh treasures.

Happy is he who goes out to the world of June with the child's spirit, believing that God has made all these good and beautiful things for his enjoyment, and yet intent to share them at the first opportunity with others for love's sake. For it is the presence of love with the child, as with the bobolink, which gives its hidden, but essen-

tial, charm to the beauty of the time. Were the child alone his overflowing happiness would change to terror for sheer loneliness, but the consciousness that the mother's love or the companion's help is near makes him free to enjoy the full beauty of the flowers and grass and sky.

Need of the Childlike Spirit

And in this childlike spirit we too, upon whose spirits the shadows of experience rest, must come if we are to possess our inheritance in the beauty of the world. "All things are for your sakes," but only when the deepest consciousness is that of the underlying care and love of the Maker of them all.

Prayer is asking God to give or do something within the circle of His will, specified by the will and wish of man, in the name of Christ, that the Father may be glorified, while we are in fellowship with God and with one another.—Dr. A. C. Dixon.

Missionary Subscription Fund

Will you help in the ministry of supplying the MOODY MONTHLY to missionaries on the foreign field? Read the editorial at the bottom of page 486, then send your contributions to the MOODY MONTHLY Office, Missionary Subscription Fund, 153 Institute Place, Chicago, Ill.

The Church *and* the Gospel Mission

Abridgment of an address by Rev. Dugald M. McLaughlin, D.D., at a meeting of the Ministerial Union of Norfolk, Va., in the chapel of the Union Mission

THERE are two serious problems that human society has never been able to solve.

One is criminals. The other day I was in the basement of the National Bank of Commerce looking at those steel vaults and immense steel doors; the expensive equipment to protect valuables against thieves. I was impressed at the expense of crime to society—the police, the courts, the jails and penitentiaries.

When we catch criminals we punish them, but I do not think there is any uniform idea as to why we punish them. We see a judge adjusting the punishment to the crime and we get a notion he is intending it to be expiatory, or we see efforts to enforce the law and we think that the court is considering retribution, "An eye for an eye and a tooth for a tooth."

Then again the punishment is made impressive, and it is the thought of society to frighten the people away from the criminal life. We look at paroles and houses of correction and suspended sentences, and we think of them with the idea of reformation. It is clear that we do not know why we punish our criminals, and we do not know how to prevent crime.

The other problem is caring for the incompetent of society. There are several classes of them. There is one class easily handled. It is made up of men and women who are old and have nobody to look after them; men and women who are sick and little children without natural protection. Society gathers these up and carries them in its arms. This problem is simple enough.

But there is another class in need which is difficult to help. It is a group that would be insulted if you offered to do anything for them. They would rather starve than lose their own self-respect.

There is still another class that usually makes its own way in the world, but on account of the depression and droughts are in temporary want. It seems to me that the best help for them would be to loan them something for the time being, for it is easy to injure people by giving them things.

A larger class still is made up of what I might call the professional beggars; those who have lost their self-respect, ambition and hope. There has been a collapse on the inside. This is probably the largest class, and in times of depression like this they call attention to the fact that they are starving and no one helps. They are like parasites. The more funds you collect the more there are to help, and the more they are helped the more helpless they become. There are some like that in human society, and our problem is how to exercise charity to them.

My opinion is that the one thing that will do them lasting good is the grace of God. You do not find much want among genuinely Christian people. Wesley wrote in his diary that when men first became Christians some of them were so poor it was

hard to get them to live the Christian life, but afterwards through gaining their self-respect and becoming industrious they grew so rich there was difficulty on the other side. This was the method used by Jesus. Sometimes He first bestowed the physical blessing and then the spiritual; sometimes the spiritual blessing was first and then the temporal, but both went together.

I think the Church built up its ranks through this instrumentality. I once asked a missionary from China if it was the lower classes they got hold of over there. He said yes, but they do not stay there; they are lifted up.

Now unfortunately, there is a tendency to shift this work from the Church to other organizations. It seems to be necessary so to do, and yet it hurts society and hurts the Church. The Church once had education, now it is transferred to the State. Once it took care of practically all charity, and now it is transferred to other organizations. The man in the street looks at the Church and cannot see particularly what it is doing. Very true it is putting up most of the money and furnishing workers, but he cannot see that it is doing anything. On the other hand, the heart has been taken out of charity; the Lord in a way, has been taken out of it. There is a hard metallic ring about it. There are many relieved, but there is no human touch; no one in particular has relieved them. The transaction is devoid of that uplifting sympathy that

comes from above, that which not only helps a man but lifts him up toward heaven.

I have learned to appreciate more and more the gospel mission because it keeps alive the ministry to the soul as well as to the body. There are gospel services here every day. No one can come here for a meal, a night's lodging, or other assistance, who is not helped also on the spiritual side. The work is not the work of a cold charity machine; it is a warm Christian work done in the name of the Lord, not only to alleviate immediate suffering but to lift men up and strengthen them. The early Church did it in the name of the Lord, and whoever was helped knew that. Ours are the feet on which Christ walks today; it is our hands with which He works and our hearts through which He loves. We may not paint great pictures or build magnificent cathedrals, but we can feed the hungry, we can visit the sick, we can minister to men in countless ways, and He has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The work that the gospel mission is doing is the Church's work. It is a department of work that most of us are not equipped to do; we are not experts enough to understand it. So churches all pool their interests in this sort of work and have an expert to handle it. It is our work. It is the Church at work downtown.

Shantymen's Christian Association

By Rev. L. R. Montgomery, Secretary, Wauwatosa, Wis.

THE Shantymen's Christian Association is an interdenominational organization, founded by the late William Henderson, of Toronto, in 1908, but the United States has a council in Chicago, which meets every month at the Moody Bible Institute.

The work embraces Michigan, Minnesota, and Wisconsin in the North, and Kentucky and other states in the South. A business man and his wife represent the association in California, who hope eventually to be occupied entirely in the work.

The object of the association is to reach



Lumber Camp in Northern Michigan

Moody Bible Institute Monthly

with the gospel men in lumber, mining, and construction camps, mountaineers, and others who have not the privileges of the cities and towns.

The association has a number of missionaries scattered over North America, none of whom has any guaranteed salary, but who are provided for by the gifts of God's stewards, as the money comes in. It is proper, however, to mention that a church

in Michigan requested that they might "send out two missionaries" under our auspices at their expense. These missionaries were accepted and are doing very efficient work.

Just lately a letter was received from a man in Wisconsin, a graduate of the Moody Bible Institute, who has had five years experience in missionary work along our lines, and who is anxious to labor in upper Wisconsin. Unfortunately, owing to lack of

funds, it was impossible to send him out. Would it not be a privilege for some church, Bible class, missionary society, or individual to undertake the support or partial support of this missionary? The cost, approximately, would be \$25 per week.

Information may be had by addressing the writer at 382 Betsy Ross Place, Wauwatosa, Wis.

How God Used an Ohio Business Man

By Rev. W. Taylor Joyce, Acting Director of the Correspondence School,
Moody Bible Institute, Chicago

LETTERS are constantly coming from earnest Christians in all parts of the country, indicating a desire to serve the Lord in some effective way, and usually in the work of the pastor, or missionary, or evangelist. Many of these writers because of family responsibilities or other reasons, cannot secure the necessary training and hence may never carry out their cherished ambitions. But there are other means of serving the Lord for those who cannot occupy pulpits or call the multitudes to repentance, as the following illustration will show.

Last September an Ohio business man wrote the Correspondence School as follows:

"For a number of years I have been encouraging group study of the Bible by young people. My plan now is to organize groups in various places at home and in near-by towns, offering them correspondence courses. Please send me information."

All needed matter was at once sent, and that immediate action was taken is indicated by a letter from him received in November, to wit:

"We have sixty-one people who have enrolled in the Great Epochs of Sacred History Course. Enclosed please find \$75.00 to pay for the enrollment of the teacher at \$2.50 and for the students at \$1.25 each."

After the initial organization of the class, nine more enrolled, seventy altogether. But not satisfied with this, our friend sent us a list of fourteen ministers and churches, urging that we send them the same information we had sent him, the result of which to date is a total of 142 students in classes in addition to the first seventy, and dispersed in two cities in Ohio, two in Indiana, and three in Illinois.

Other classes are still forming from information this brother has supplied, so that his work is proving a blessing to many lives and he himself, though a layman, is shown to be a true and fruitful minister of Jesus Christ.

The Class Appeal

The success of this class method of Bible study is most encouraging. When people of like mind and interest gather around the Bible and probe into its gracious secrets,

the less apt in such things are stimulated by those who excel, and a deepening of spiritual life and a widening of spiritual interest are sure to follow.

Each of the fourteen courses offered by the Correspondence School is adapted to the use of a class group, but the general ability and purpose of the group determines whether the course should be one of the easier or more difficult ones. New groups are forming constantly, and a most gratifying fact is that after completing a particular course, classes send in applications at once for other courses. The plan is flexible. It may be followed by a Sunday School class, a denominational group, a neighborhood company of housewives, an interdenominational band of Bible students. The plan has been utilized by numerous companies brought together through differing appeals.

When the Ohio business man was informed of the spread of the movement which his zeal had launched, he was overjoyed, but the joy he experienced might well come to other Christian men and women in many communities who will follow his example.

Facts about Porto Rico

PORTO Rico lies to the eastward of Haiti, about 1,400 miles southeasterly from New York, or 250 miles nearer than Denver. It was discovered by Columbus on his second voyage, in 1493. It was a Spanish possession until 1898, when as a result of the Spanish-American War it came under the sovereignty of the United States.

In 1917, an act of Congress conferred free citizenship on all Porto Ricans. At their own request they were included in the draft in the World War, and regiments from Porto Rico did notable service in the Canal Zone. At the present time, Porto Rico has 1,543,043 citizens, or 449 to the square mile. Its capital is San Juan.

About 70 per cent of the people are the descendants of Spanish colonists, a majority of whom live in the mountains, and preserve the language and traditions of the

Golden Age of Spain. They are in character much like the mountaineers of Tennessee, Kentucky and Virginia. The few colored people are found in the large cities.

A recent survey of the island made by Dr. S. J. Crumrine, of the American Child Health Association, revealed the startling facts that there are approximately 600,000 cases of hookworm, 200,000 cases of malaria, and more cases of acute tuberculosis than anywhere else in the western hemisphere. Added to this is the fact that there are 201,000 children who are seriously in need of food. The average breakfast for these children is a cup of black coffee. That such conditions as the full report discloses could exist under our flag is intolerable. That 201,000 American children are suffering from hunger is hard to believe, but it is a fact.

At the present moment 42,000 of the

neediest children are receiving their only nourishing meal of the day through the public schools, with the Insular Department of Education bearing the entire cost of equipment and administration. To these boys and girls this one daily meal is their only food—their "daily bread." They start the day on a breakfast of black coffee only.

Equally vital to the saving of human life and the future welfare of Porto Rico is the free distribution of milk to mothers of infant children among the desperately poor. Ninety-one of these stations are now functioning, and in less than a year they have cut infant mortality 20 per cent, proving that the battle against disease and death can be won.

Governor Roosevelt's committee is known as the Porto Rico Child Feeding Committee. Its office is at 450 Seventh Avenue, New York City.

How a Candidate Failed to Get a Call

By Rev. B. L. Bergstrom, M. A., McBain, Mich.

A PREACHER went forth to preach for a church that was looking for a pastor. True to his training and convictions, he brought two sermons which he felt would be pleasing to his Lord.

In the morning service he exalted the precious blood of Christ, the potency of the disciple's testimony to the gospel of Christ to save, and that devotion to Christ that stops not at shedding one's own blood. The text was Revelation 12:11.

In the evening the text was Revelation 1:5, 6, and the preacher showed how Christ loves, looses and exalts the redeemed. With love for God, and faith in the truth of God's Word, the preacher poured his message into the ears of the congregation. He had liberty, and the people seemed much interested. Many expressed themselves in terms of gratitude at the close of the services.

He Asks Some Questions

But the preacher knew that in the congregation many were of the worldly type, especially was this true of the church's official family. It was therefore with some interest that he asked two of the officers:

"How will this people receive the kind of preaching you have heard today?"

Thereupon the following dialogue:

Officer—"Well, you hit us pretty hard today."

Preacher—"Yes, I suspect I did."

Officer—"And you hit me pretty hard, too."

Preacher—"Yes, perhaps I did."

Officer—"I can take it all right, and come back for more; but I fear that the men to whom we must look for support won't stand for it."

Preacher—"Why not?"

Officer—"You know that we are in a new year when it is difficult to live the kind of Christian life you have talked about today. Here we are, grabbing after money, and so involved socially, that it is hard to avoid compromising and letting down a bit. Your kind of preaching went over fine fifty years ago, but I'm afraid it won't do today."

Preacher—"You are a doctor of medicine; let me ask you, when a surgeon is up against a case of cancer, does he prescribe bread pills and sugar-coated nothings?"

Officer—"No, the knife."

Preacher—"Correct! Now, the human race is afflicted with a desperate disease—sin; and God has provided a desperate remedy for that disease—the blood of Jesus Christ His Son. That, and nothing else, can wash away the filth and pollution in the human heart. It is God's remedy, or hell for us. One or the other. Take your choice."

Officer—"I guess you are right; but just the same, I don't think they will stand for it."

Preacher—"That Bible on the pulpit is

God's Word, and that Word commissions us to preach the gospel of Christ, not the wisdom and philosophies of men. If we are not content to do that, we have no justification as preachers or churches of Christ."

Paul's Prophecy Comes True

Some days after the above incident, the preacher read in a book the following statement:

"It is a conspicuous fact that the churches of New England have, in large and increasing numbers, departed from the preaching of the truths proclaimed so powerfully and fruitfully by those preachers of a bygone day. The people who 'support' the ministers have a perfect right, according to the accepted standards of the day, to the kind of preaching that suits them. It would be manifestly unreasonable to expect them to 'pay for' the kind of preaching they dislike; and it is quite certain that the cultured and prosperous classes of today will not endure the doctrines of the old New England theology."

And New England is not alone in this distaste for the old theology. The doctrines of the gospel of Christ are offensive to carnal minds everywhere. "They stumbled at the stone of stumbling; even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offense" (Rom. 9: 32, 33, R. V.)

Here lies the peril of the preacher of today, and he must be well grounded in love and truth if he is to "stand against the wiles of the devil" and to "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching."

Paul's warning to young Timothy is timely for preachers today: "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

It is no easy path the preacher walks if he is resolved to "preach the word." Especially is the young preacher tempted to turn aside with his world-lusting congregation. If he listens to the murmurings and complaints and subtle solicitations of his "influential" church members who love the world and the things that are in the world, he will find himself wondering if it may not be the prudent part to compromise a little, to let down a bit, to refrain from sounding the note of warning against the subtleties of the Devil. He will wonder if, after all, it may not be better to soften the message and to present it in as pleasing form as possible. Hell sounds harsh; heaven is delightful to the ear. Forget the one and employ the other. And thus he will reason with regard to other Bible terms, and employ in their stead those that are pleasing to modern usage, but that do not and cannot convey the meaning and power of the

Bible. Hence it is that worshipers in many churches no longer hear the old-time words and phrases so familiar and dear to those who love God's Book. Those words and phrases which stand for the precious experiences of their hearts when God for Christ's sake forgave them their sins, recorded their names in the Lamb's book of life, and gave them an inheritance among them that are sanctified.

Worldly Thought Brings Worldly Practice

Many a preacher has found himself slipping, not only into the modes of thought of his worldly-minded people, but also into some of their worldly practices. Some time ago a minister told the writer that when he was calling on his people and found them playing cards, he would join them. And he would often join groups of men in their club in card playing and smoking. In such cases of decline from spirituality these ministers become proficient in story telling of a character off-color. And as a minister thus abdicates little by little the place of an example to his people and begins to follow them, he finds that he has lost his spiritual power; he himself is a backslider. Many in his congregation may flatter him for his "broadmindedness," and feather his earthly nest in opulent fashion. But what of the day of reckoning, when the Lord comes to reward His servants?

Brethren, let us seek to be faithful and well-pleasing in God's sight. It may mean bread minus butter here; but what sumptuous banqueting at the marriage supper of the Lamb!

REDEMPTION OF A CREATURE MADE IN THE IMAGE OF GOD IS REASONABLE

If man carries the image of God in his soul, it is reasonable that God should bring to him a revelation. It is even reasonable that God Himself should come to him. The incarnation is doubtless wonderful and sublime, but the incarnation is not an astonishment to any mind that has grasped the momentous truth disclosed in his own consciousness: *the truth that man bears in his own soul the image of God.*

If God's creative purpose be thus so noble, is it not reasonable to suppose that His redemptive purpose should be equally noble? The incarnation but fulfills the promise of that deep intuitive certainty of our being, the consciousness that we are made in the image of the living God. Barren mechanistic philosophy may call all of this anthropomorphic: but the time is past when earnest men should be intimidated by a word.

The truth is man's soul was built to feel that God is like him; not that He has hands and eyes, but that He is as we are, reasoning mind, creative will, morally related; and this truth makes the whole redemptive program disclosed in Scripture not only a possibility but even a probability. —Rev. Harold Paul Sloan.

Will you help give the students the Word of God?



An enlarged copy of this drawing will be sent upon request for putting up in vestibules of churches and for showing to Sunday Schools, Bible Classes and the like.

STOP THE PROCESSION! SAVE OUR STUDENTS!

A New Campaign for the Spread of the Word, and the Salvation of Souls, in the Universities, Colleges and High Schools of the United States and Canada

You will rejoice to hear that funds are in hand for the full million Testaments for Latin America. More than 38,000 contributions were received from 20,000 donors. It is all the Lord's doing, and to Him we give all the praise and the honor and glory! He doeth all things well! Hallelujah!

In a very definite manner the Lord has indicated that the next Campaign should be for a Million Testaments for Students in the United States and Canada. Like a blast from the pit, infidelity and atheism are sweeping through our colleges and schools.

In a sorority in a prominent Southern college forty girls declared their disbelief in God. A person connected with a large boys' college in the East stated that most of the boys in the college were infidels or atheists.

Send Testaments to Save Students

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sends 1 Testament

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sends 10 Testaments

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sends 100 Testaments

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sends 1,000 Testaments

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A certain atheistic association is securing the names of students in colleges and schools, and sending them their pernicious soul-destroying literature. Shall we not place in their hands, carefully and prayerfully, the life-giving Word of God? Shall we sit idly by and allow our young men and women and boys and girls—the flower of our lands—to be lured to destruction, and not lift a finger in their defense? God forbid!

A very attractive edition of the New Testament is being especially prepared for presentation to the students. But our aim is not only to present a million New Testaments to the students, but to have the Word watered by such a mighty volume of believing prayer that revivals will sweep over hundreds of schools, and that thousands of students will be born again into the Kingdom of God.

We need to order 200,000 Testaments quickly in order that they may be printed this summer and be ready for distribution when the schools re-open next autumn. Don't delay. Send your donation today. Can we count on your cooperation in helping to check atheism in the schools, and in saving the souls of our students?

100,000 Praying for Revival and Students

We wish to enlist 100,000 people as quickly as possible to pray daily for revival and for the students in the United States and Canada.

Send for 10, 20, 50, 100, or 500 of the Prayer Cards, and the leaflets, "Three College Ship-Wrecks," to distribute in your church or community or city.

Send Testaments to Save Our Students

Mr. D. T. Richman, Treasurer, The Million Testaments Campaign for Students, 1505 Race Street, Philadelphia, Pa. M. M.

Dear Mr. Richman:

Enclosed find.....dollars for the spread of the Word, and the salvation of souls, in the universities, colleges and schools, of the United States and Canada.

Name.....

Address.....

Please send me.....Prayer Cards, and.....copies of "Three College Ship-Wrecks" to give to praying people to enlist interest and intercession.

Missionary Department

William H. Hockman

THE SITUATION IN KENYA

Several months ago reference was made in these columns to the peculiar difficulties confronting the Christian Church in sections of British East Africa. Apropos to this question we are privileged to receive a valued communication from Mr. Reginald Reynolds, a man of long residence and mature observation, having lived in Kenya first as a settler and latterly as a missionary. Space forbids our publishing the whole of Mr. Reynolds's letter, but we quote the following important paragraphs:

"Winning a primitive people to Christ has never been easy, but of late it has become increasingly difficult. The opposition of unfriendly chiefs and certain witch doctors who seem to be demon possessed has had to be contended with from the beginning, but in recent years we have witnessed organized opposition on an unprecedented scale. Most of this has been the work of a native political association, and as pointed out by a correspondent in the Missionary Department of the MOODY MONTHLY, there are grounds for believing that this association was directly connected with the crime committed at Kijabe last year when our beloved sister, Miss Hulda Stumpf, was so brutally murdered.

"Some of our friends have been puzzled over the government's attitude toward missions during this trying time, and more specially in connection with the trial of Mutua, the alleged murderer. Some feel that the government dismissed the case quite unjustly, and that they were unduly influenced by a desire to avoid conflict with native agitators.

"It must be remembered, however, that, according to law, insufficient evidence was produced to obtain a conviction. Granted that the accused man, Mutua, was present when the crime was committed, the evidence indicated that others were also present and implicated. Were Mutua executed now, it would cut off the only available source of information concerning the others, so it is reasonable to hope that through Mutua the real instigators of the crime may eventually be discovered.

"It is inconceivable that the native organization, representing a comparative small proportion of only one tribe in Kenya, should be so able to intimidate the government as to cause it to deviate from its traditional path of justice. While justice may occasionally break down through the inefficiency of one of its agents; nevertheless the government has the reputation, even amongst the natives, of getting its man sooner or later. Kenya being a crown colony, the local government is directly responsible to the government of Great Britain, and so even if the local government felt disposed to leniency in some particular case, there remains the home government to be taken into consideration.

"The settler element in Kenya is a very important factor that cannot be overlooked. According to the Phelps-Stokes Report, there is a European population of 10,000 in Kenya Colony, only 3 per cent being

missionaries and the remainder settlers. These settlers have well organized political associations with representation and increasing power in the legislative assembly. The white population was incensed at the brutal murder of Miss Stumpf and have been following the case very closely, and through the legislative assembly and their own central bureau they may be trusted to bring continual pressure to bear until everything possible is done to solve the mystery."

A BATAK OF SUMATRA

Rev. Carel Hamel, Methodist Episcopal missionary to Sumatra, writes of a new out-



A Batak of Sumatra

station opened only a year ago that is most promising in immediate results. "Guru Ephraim found this village, reaching it after a five hours jungle hike. He went there for several months, his message of salvation being listened to eagerly. Then the people built a school of leaves and sticks where there was room also for a guru (teacher) and his family. My predecessor sent them a guru, and not many months

afterwards the first fruits were presented for baptism. Since then I have had the privilege of baptizing small groups at each visit, so we now have in that place over forty baptized Christians. These believers know the joy of believing, and testify to others of their new found faith, and are beginning to win others. Pray for them, for their trials and temptations are many."

THE MOSLEM WORLD

That the 230,000,000 of Moslems constitute the most potent single factor and the most difficult problem confronting present day Christian missions, is freely acknowledged on every hand. That this closely knit and hitherto well-nigh invulnerable system should have fixed itself like an octopus at the very center of the world (as viewed geographically, historically, commercially or politically), is indeed extremely significant.

But striking things have been happening in recent months. Mohammedanism is making a gigantic effort to pull itself together for a determined stand against Christianity and an adjustment to modern culture. Very illuminating contributions have come to hand from two widely sepa-

rated communities, each reflecting the very pronounced, if not radical, thinking gradually permeating Moslem ranks everywhere.

Quoting from an article by Rev. N. F. Silsbee, appearing in *Darkness and Light*: "Islam and Christianity are engaged in a deadly struggle for world mastery. It is therefore in the best interest of Islam that Jesus should be brought down from His divine pedestal. In crediting him with a miraculous birth, as well as a miraculous flight to heaven, the Mussulmans are only confirming the Christian contention that Jesus was divine, not human. It is therefore the crying call of the day to prove that Jesus was born in exactly the same way as other men are born, and that, like all the rest of mortals, He too had to drink the cup of death."

"Rev. Bevan Jones, of the Henry Martyn School, Lahore, has summed up their attitude in the phrase, 'What Mohammed cannot be, Christ shall not be'; and as he points out, this has become the main center of attack on the part of enlightened Moslems.

"In Bangalore the Moslem party publishes a daily paper, and the leaders are very active. Two or three of their head men have been coming to our popular Friday afternoon preaching meeting, the attendance of which has been steadily advancing from a dozen to well over a hundred. While we rejoice at the opportunity of presenting the gospel message in this way, week by week, we feel that much of the good seed is being caught away by the enemy, through the discussions and counter-arguments which follow. To refuse to answer their questions and to meet their objections on the ground that mere discussion is a waste of time, is to their minds a confession that we cannot meet them.

"Some of you have been praying for the conversion of our teacher. It will be a shock to learn that he passed away on November 17, under very suspicious circumstances; we fear foul play. His wife's people are very bigoted Mohammedans. It is a joy to know, however, that he definitely accepted Christ as his Saviour and Lord and had begun to make this known."

Then, from Persia some striking information comes through a travel letter written by Dr. Edward N. Dodd, medical secretary of the Presbyterian Board:

"The improvement in roads and transportation is the first great contrast which impresses one on coming back after ten years. Indeed the changes have come very largely within the last five years, representing the span of special influence of the present Shah. The automobile and the motor truck constitute the common denominator for both freight and passenger service throughout all Persia. Every manner of truck is on the roads, big, little, and between, but mostly American makes, and above all and especially the Chevrolet truck. It is ubiquitous and long suffering. The number of people, a dozen or fifteen adults, plus uncounted children, besides all their worldly goods, who can sardine themselves into the wired sides of these trucks is amazing. In 1920, when ordered to evacuate Tabriz, because of the Bolshevik menace, three of us made the trip to Hamadan in twenty-seven days. Recently,

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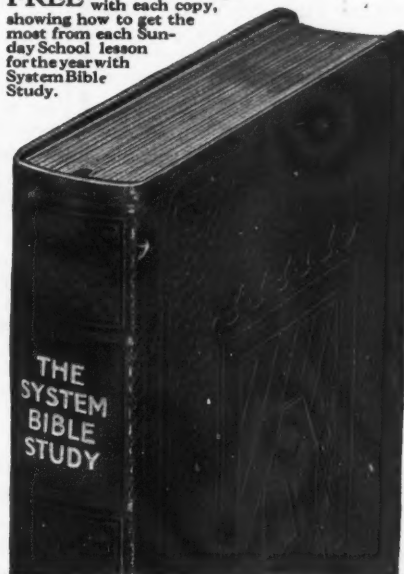
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Rev. Frank W. Bible and myself went from Hamadan to Tabriz in just two days.

"Now that the automobile has arrived, one wonders how long such a place as Mecca will maintain its traditional isolation. I was talking with one of my old friends in Tabriz, a young drug store proprietor, who had recently made the pilgrimage to Mecca. He said that the trip from the seaport of Jidda to Mecca was now made entirely by trucks. Instead of a caravan journey of a week or so, it is now two and one-half hours. Of this year's crowd at the 'Haj' the largest contingent, by far, was from Java, 50,000. The Persia contingent was small for Persia, about 4,000. The contingent from modern Turkey consisted of just five! Nothing could be more eloquent of what is taking place.

"We are assuredly entering on a new day in Persia, and no one can predict just what that new day is to be like. On the one hand Islam is unquestionably crumbling; and on the other hand general irreligion is increasing. The leaders and authorities of the old Moslem order are struggling hard, but so far they have lost on every turn. When a new main avenue was planned in Tabriz, which would have to cut through a mosque, the government shipped the leading Moslem ecclesiastics out of town for a few days on some excuse or other. When they got back the mosque was demolished and it was too late to say anything."

A MISSIONARY'S "BETTER HALF"

Away down in Southwest China a few devoted souls are having the joy of bringing the "good news" to primitive hill tribes, with hundreds turning to the Lord and rejoicing in the way of life. It is a vast field indeed, and the pioneers are scattered long distances apart. Do they have any thrills down there? Just read this extract from a letter written by Mrs. Allyn B. Cooke, of the China Inland Mission:

"Please call my wife," said Mr. Cooke. I heard him and knew by his voice that something was wrong. I ran and found he had sprained his ankle again. The same ankle he sprained last March!

"What can I do? I have promised to be at Plain's End village to hold a Bible school," said Mr. Cooke. "And now I am unable to travel tomorrow."

"I bathed and wrapped up the bruised foot. Then we prayed about the Bible school. After a delay of a few days, we decided that I had better go in Mr. Cooke's place.

"So I found Lisu companions (a woman and three men), and we paddled through the rain and mud for four days. The last day we came to a roaring mountain stream with no bridge, not even a shaky log. It was too swift for the Lisu to carry me on their backs, so two big strong men stepped in first, then leaving me the safest place, they each took a hand and held me up as the water beat against us.

"That day was full of new experiences. It rained all day and the trail was so overgrown with vines and jungle that a man had to go ahead with his swordlike knife and cut the way. Even then it was impossible to get through with my umbrella open, so we were soaking wet from head

to foot for many hours. One place I sat and slid down a mossy log which served as the path. Finally, my dress got so heavy with water that I slipped it off and climbed on in just my sweater and hiking trousers. By that time I was wise enough to adopt native style and cover my back with a wild banana leaf. I fastened it on by bending the stem and sticking it down the back of my neck inside my sweater. If I had only done this before instead of depending on an umbrella I would have kept much drier.

"However, with many a slip and a merry laugh from the Lisu we reached Plain's End. There the people were out to greet us with hearty handshakes; and they soon had our wet things hung on ropes over the fire. We did not notice the soot and smoke this time, for the open fire in the middle of the floor seemed the essence of comfort. The Lisu said with a sigh of relief, 'We have been fish all day in the water, but now we are men once more.'

"I never realized the great kindness of the Lisu so much as on this trip. I had three man-loads of bedding, books, medicines, etc., yet they carried it all without a cent of wages. Then, during the twelve days I was away, I only had four meals without meat; that, in spite of the fact that the Lisu cannot afford to have meat for themselves more than three or four times a year. I did not pay for my food, of course, nor for the food for my companions. The Lisu consider it a duty to feed their teacher and they do it 'handsomely.'"

PROGRESS IN CHINA

More progress has been made in China in the last six months than in any previous similar period since the revolution of 1911-12. Much greater success than that reported in the press has been attained by the Nanking Government in the struggle with rebellious hordes of Communists and bandits. Some relief from financial calamity has also been secured through increased import duties.

The Manchurian leader, Chan Hsueh Liang, has not lost his hold on the north-eastern provinces while maintaining peace in Hopei, Shansi and the northwest, and gradually disbanding the excessive armies in those provinces. Shantung has been more peaceful than for several years.

As the result of reading the Bible and observance of the fruits of Christianity in his home, his social and political circle and in other relations, the President, Chiang Kai Shek, has proclaimed his conviction that for himself and for his country, the Saviour and the hope is Jesus Christ. After confessing his faith and receiving baptism, he went back to his place of peril and responsibility in the councils of state to make clear, by deeds more than by words, his belief that only the truth can make China free and strong and "equal."—Courtney H. Fenn.

Causes for Hope

While the situation in China is still dark to look upon, and while the antichristian movement seems to be gaining strength, there are nevertheless encouraging signs. One great encouragement is in the fact that many leaders of present day China are Protestant Christians. Such are, besides the President, Dr. C. T. Wang, Minister

of Foreign Affairs; Mr. T. V. Soong, Minister of Finance; Dr. H. H. Kung, Minister of Industry; Dr. Sun Fo, son of Dr. Sun Yat-sen and Minister of Railways; Gen. Chang Chihkiang, chairman of the National Opium Suppression Commission; Mr. J. Hong Liu, sometime Vice-Minister of the Ministry of Health. As we pray for that troubled country we should especially hold up in earnest prayer these Christians who are leaders in national affairs, that they may be true to their God and to their country, and may use their influence to lead their countrymen to a knowledge of Him.—*Missionary Link*.

AN ALL-NIGHT MEETING IN BULGARIA

Rev. W. E. Craighead, missionary in Bulgaria, tells of an experience both unusual and thrilling:

"One of our leaders suggested that I go with him and his wife to an all-night 'love feast' in a German village some twelve miles away from Tulcea. We entered the little German chapel about 8 P. M., some time after the meeting had begun, and found the chapel crowded. A service, mostly of song and prayer, continued until midnight, when coffee was served in Gideon style. Testimonies and calls to repentance by the leader followed, with little results. Then the pastor quietly went around and interviewed most of the sinners present, while singing and testimonies proceeded. Since this brought little apparent results the pastor addressed the audience, mentioning the unconverted by name, and expressed the earnest hope that they would accept Christ. Parents with tears and breaking hearts expressed their concern over their children, some of which were present and unconverted.

"As the dawn of day approached there were signs of a spiritual awakening, and about one hour later the windows of heaven were opened. Sinners were under such conviction that they could not wait until their turn to pray. For some twenty minutes there was a shower of confessions and prayers, at the close of which the young pastor announced that nineteen persons had come out definitely for Christ.

"During the night we could hear that a storm was raging outside, but because of the deep interest in the meeting very little attention was paid to it. It was eight o'clock the next morning when we made our way outside the chapel to find the earth covered with several feet of snow and a severe hurricane raging. With great difficulty we made our way to the home of a pioneer minister who took us in. The hurricane continued all that day and the following night, causing us to be literally snow bound, with snow banked up higher than the window panes. Automobiles and all outside objects were buried several yards deep. No vehicles would be able to travel for at least a month. My friend who had come with me from Tulcea was willing to accompany me, so we set out on the morning of the third day, walking on top of the snow, and in three hours arrived safely in Tulcea."

June, 1931

A Vacation That Counts

Puts Body, Mind and Spirit Into Right Adjustment

IS IT not true that the hurry, worry and flurry of modern life gets us out of joint? What we need is a change; a chance to slow down and be quiet, to get away from the strain and wear of the daily drag. And what is most important of all is to have opportunity for a new appraisal of life; to take inventory and see where we have drifted from the right course; to view afresh our deepest needs; to see what big things we have neglected, what opportunities we are missing, what blessing we are losing—to get into right adjustment and put first things first.

What about Bible Study? Is it not true that at the root of most unsatisfactory living on the part of Christians will be found neglect of the Bible—the guide book of the Christian life? Have you not often wished for a time when, detached from the ordinary routine, you could gain a more thorough mastery of that Book of God?

Exactly the chance you need is presented in the vacation that counts—at one of the summer Bible Conferences at Vacation Resorts conducted by The Moody Bible Institute of Chicago. Mountain, seaside, lakeside, grove—all offer their advantages in the list below covering dates from early July to early September. Men of God deeply taught in His Word will conduct popular Bible studies and deliver inspirational addresses.

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Montrose, Pa. (Minister's Institute)	July 20 to 30
Lewistown, Ill.	July 13 to 19
Guthrie, Okla.	July 19 to Aug. 2
Ocean Grove, N. J.	July 20 to Aug. 1
Mt. Lake Park, Md.	Aug. 9 to 16
Colorado Springs, Colo.	Aug. 16 to 23
Cedar Lake, Ind.	Aug. 23 to 30
Eagles Mere, Pa.	Aug. 29 to Sept. 6

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NEW WAYS TO SPEND TITHES

Some church officials were complaining lately that although they had a good number of tithers, they seemed to get little more income into the church as a result. The church treasurer remarked that the trouble was with the people's understanding of what tithing means. He said:

"They spend their tithe for anything and everything and very little of it goes into the coffers of the church. I find a great many people using it to help dependent relatives; to pay for church suppers; one family helped a poor family by giving them the children's old clothes and then taking the tithe money to buy new ones for their own. Another took the tithe money to buy a half-bushel of walnuts because the boy selling them was from a poor family they thought was worthy of help. Another took the tithe money for vacation expenses. He argued that if a poor neighbor's wife needed a vacation it would be all right to use tithe money to help her. If it was right to help his neighbor's wife, it surely was all right to help his own, and so they took the vacation at the Lord's expense. A girl could not go to church one Sunday, because she had no silk stockings. The next Sunday she was there wearing silk stockings. Asked where she got them she replied that she took the money out of her tithe. As it was for the church she thought it was all right."

It seems almost unbelievable that there are people who think such objects mentioned suitable as expenditures in one's tithe budget. Yet a man in Kansas took his family on a vacation to the Grand Canyon, using his tithe money for the purpose, on the plea that they were good Christians and needed a vacation.—*Hints and Helps*.

WHAT HOLDS THE MEN

There is a general complaint throughout our country that men are not interested in the Church. All sorts of reasons are advanced why men have lost interest in the Church, and why they do not attend Church services. All sorts of newfangled remedies are offered, but none of them seems to be effective. We wonder whether one look at the figures will not offer us a clue.

For every 100 females the following number of males were found in these denominations: Christian Science, 32, Congregationalists 61, Northern Baptists 65, Northern Methodists 67, Northern Presbyterians 68, Disciples 70, Episcopalians 74, Southern Presbyterians 74, Southern Methodists 75, Southern Baptists 76, Evangelical Synod of North America 85, Lutherans 90.

It seems to us that the men disappear in a ratio somewhat similar to the ratio in which the gospel disappears from preaching and various substitutes—politics, entertainment, healing, etc.—are put in its place.

Conversely, what builds up normal congregations, corresponding most nearly to the normal proportion of the sexes in the country, is the gospel.—*American Lutheran*.

WHEATON COLLEGE HAS RECORD YEAR

Despite the fact that many students were compelled to stay out of school this year on account of financial difficulties, the enrollment at Wheaton College has been full both semesters, and some have had to be turned away. During the present school year, the college was placed on the approved list of the Association of American Universities, which carries with it the highest possible academic rating. This accreditation places Wheaton on the same plane scholastically as it has been for years spiritually. The most encouraging fact of the year, however, is the large number of students who have dedicated their lives definitely to the Lord's service, and the scores who have accepted Christ as their personal Saviour.

IS THE CHURCH GAINING OR LOSING?

Churches in the United States made a net gain in membership during 1930 of 88,350. While this is not the smallest gain on record, it must stand comparison with the gain in 1929 of 242,748, and in 1928 of more than a million. The smallness of this gain is made still more significant when the figures of growth are analyzed by denominations. The Methodists, who for the first time in a hundred years, showed a decline in membership in 1929, suffered a further net loss of 43,211 in 1930. The Presbyterians also fell off 22,763, and the Disciples of Christ 18,567. The Baptists and the Lutherans together accounted for much more than the total of all increases; the Baptists gaining 74,706, and the Lutherans 56,180, a total gain for these two denominations of 130,886, or 42,536 more than the total net gain of all the denominations.—*Christian Herald*.

VISITING PULPIT SUPPLIES

Most of our churches in summer time and all of our churches occasionally must have visiting ministers to supply their pulpits. We desire to remind the churches of four things:

It is conceded that generally the honorarium should be one per cent of the annual salary paid to a pastor, though this is not a fixed rule. Many churches are really at a loss to know how to arrive at a proper compensation for visiting ministers. This one per cent seems to us to be fair to all concerned, but where heavy traveling expenses are involved it is not enough.

Always and everywhere without exception the church treasurer should have a

check ready for the visiting minister by the close of the evening service. If this is not looked after, great embarrassment may result. Some ministers, disappointed in not receiving promptly the expected remuneration, have had to humiliate themselves by borrowing money to return to their homes.

If a church without a pastor invites to its pulpit for one or more Sundays a man with a church, sufficient extra remuneration should be given him to pay his own pulpit supply. We know a man who came to supply a New York church and his net loss was \$22. He asked us what to do about it. We told him to send the church a bill for the \$22, but he was afraid they would consider him a money grubber, so he pocketed the loss. Even then he did not get a call to the church! These matters may seem of small importance to the churches, but they are of vast importance to visiting ministers. The pulpit committees of our churches can be easily indifferent to these matters or careless about them, but in doing so they will violate all the canons of good taste and all business proprieties.—*Watchman-Examiner*.

NEW AND CHEAP RELIGIONS

The Crimson, a student publication of Harvard, is criticizing a plan for the erection of a memorial chapel at that university on the ground that Christianity, particularly Protestant Christianity, is under criticism, and *The Crimson* is receiving encouragement from some of the student writers of Yale.

If temples of the Christian religion shall not be erected, men probably will set up golden calves and build temples for their worship. There is no indication in this day of skepticism that men will cease to worship. They will have gods. Lenin is a god to Russian atheists. The assailants of Christianity are making no headway whatsoever in their efforts to destroy the religious impulse and instinct, the notion of cause and power beyond the known and reasoned, and their substitutes for Christianity seem sorry and cheap.—*The News and Courier*, Charleston, S. C.

THE BIBLE AND MISSIONS

Every book in the New Testament was written by a foreign missionary. Every epistle in the New Testament that was written to a church was written to a foreign missionary church. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia. The disciples were called Christians first in a foreign missionary community. The language of the books of the New Testament is the missionary's language. The map of the early Christian world is the tracing of the missionary journeys of the apostles. The problems which arose in the early Church were largely questions of missionary procedure. Of the twelve apostles chosen by Jesus every apostle except one became a missionary. The only one man among the twelve apostles who did not become a missionary became a traitor.—*The Expositor*.

Moody Bible Institute Monthly

WINNING THE JEWS BY ABOLISHING THE CROSS

How far shall Christians go in an effort to gain the good will of the Jews? If they are to follow the teachings of Charles Clayton Morrison, editor of the *Christian Century*, they have a long journey ahead of them.

Mr. Morrison is reported to have called upon Christians to eliminate the crucifixion story from their Sunday Schools and pulpits, and asked them to gather in their churches to repent for that, which he called a historic wrong.

It seems strange that any one who calls himself a Christian, and especially one who claims to be a leader of Christian thought, should take such a position as this. Take out of the Christian religion the death of Christ, and there is nothing of value left. If Christ did not die to pay the debt of man's sins, there is no salvation from man's guilt. Moreover, no one has ever been able to prove that the Gospel narratives of the crucifixion are not historically correct. That Christ was put to death no historian will deny. The accounts given by the Gospel writers is the only explanation of His crucifixion.

It seems strange that any professing Christian should try to win the favor of the Jews by such a policy as this. It is hard to see how any intelligent Jew would be misled by a man who would go directly contrary to the great fundamental truth of the religion which he professes.

The way to win the lasting good will of the Jews is not to give up the doctrine of a crucified Saviour, but to win them to Him. Every Christian should, from the very depths of his heart, sing, "In the Cross of Christ I Glory," and should remember that Jesus said, "I, if I be lifted up, will draw all men unto me."—*Presbyterian of the South*.

CHURCH MEMBERS IN THE UNITED STATES

A federal census of religious bodies in the United States presents the following interesting statistics: Fifty-five per cent of the adult population of the United States are Church members. Of the Church membership, 61.5 per cent is Protestant, 30 per cent is Roman Catholic, 6.6 per cent is Jewish. Other bodies, including Mormons and Eastern Orthodox, total 1.9 per cent. There are 232,000 churches in the country, maintained by voluntary gifts, as against 256,000 public school buildings, maintained by public taxation.—*Evangelical Messenger*.

EUROPEAN ILLITERACY

European illiteracy in Germanic as compared with Roman countries is striking. Of Germanic countries the percentage of illiteracy is: Germany .01 per cent; Switzerland, .09; Denmark, .20; Sweden, .24; England, 1.20; Holland, 2.10. For Roman countries: France, 4 per cent; Belgium, 7.87; Italy, 30.72; Spain, 68.20; Portugal, 83.00. In 1922 illiteracy in the United States was approximately 6 per cent.—*The Christian Herald*.

June, 1931

ENVIRONMENT

Parents owe to their children the best environment possible. The conditions and practices of the neighborhood are powerful in their influence. But while our surroundings are powerful, they are not all-powerful.

An increasing multitude are finding in environment an argument which relieves responsibility. It is argued that as a stream is confined within its banks, a person is held within the beliefs and practices around him. They tell us that circumstances shape character as the potter

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THE ANNUITY PLAN STARTED WITH A JEW

He left you an inexhaustible income. His provision was: "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

Of course, God did this, in His marvelous love and mercy for you. But, for reasons known to Him, He chose a Jew through which to give you this priceless legacy. And you have feasted on this precious promise ever since you called Him Saviour and Lord.

But what about the Jew? The same Paul who gave you the above legacy also said, "That through your mercy they also (the Jews) might obtain mercy."

Wouldn't it be a gracious bit of justice for you to repay at least in part, to these children of Abraham, the blessings they have brought to you? They are without the Gospel, and in desperate need of the knowledge of salvation through the blood of the Lord Jesus Christ. Just say, Please send me your booklet "Jewish Mission Bonds."

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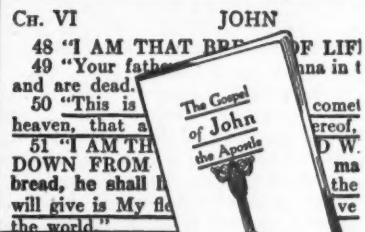
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shapes his vessel. They say that as soil and sunlight determine the plant life of a locality, so they determine human character. They see our social disorders as the result of poor food and unfavorable environment.

It seems almost a waste of space and time to argue such a theory. Yet an increasing number hold it. We are influenced by things around us, but not determined by them. Heaven was an ideal environment, but some of the angels rebelled. Eden was a good environment, but its occupants fell. This theory we have mentioned is working immeasurable havoc. It makes men a mere automaton and reduces life to a mere Punch and Judy performance in which certain mechanical forces stand behind the scenes and maneuver the unconscious actors. Jesus answered it, once for all, when He said to one of the best men in the Hebrew nation, "Ye must be born again." "Except a man be born from above he can not enter into the kingdom of heaven." This is not a mechanical change, but belongs to "whosoever will, let him take the water of life freely." There is something in every person which enables him, by divine help, to overcome all circumstances. Someone has called it "centerstance." Surroundings are powerful, but centerstance is more powerful, when helped by divine power. There is no excuse for failure in any one.—*United Presbyterian.*

EVEN TURKEY OBJECTS TO AMERICAN FILMS

Dr. Clifford Gray Twombly, in a recent address to young people of the Church Conference of New England, claimed that 30 to 50 per cent of pictures between January and July, 1930, were "undermining the basic cornerstone of true American life and strength, and are tending to destroy the sanctity of marriage, to make light of personal purity and to lower American ideals and morals—pictures which are subtly and insidiously and intentionally sensual—together with their advertisements and billboards." Dr. Twombly says:

"Repeated warning against American films are being heard today from all quarters of the globe, from China and Japan and India and Italy and Germany and France and South America.

"Even Turkey is about to forbid, or has already forbidden, children under fifteen years of age to attend the movies, in order 'to protect young Turks from the demoralizing effects of American-made films'!

"Even Turkey! 'The "infidel" nation is aroused to protect its children against the Christian nation!' And now Sir Hesketh Bell, former governor of Uganda and Northern Nigeria in Africa, warns his British countrymen against 'the devastation' being wrought in the Dark Continent by American moving pictures!

"Sir Hesketh Bell says that 'nothing has done more to destroy the prestige of the white man among the colored races than these deplorable pictures!'

The big newspapers are not in a position to attack the movies. They have to be silent because of the advertising. Politicians are afraid to attack them. It is up to the pulpit and the religious press to

warn against this demoralizing influence, and force these debauchers of public morals to reform or be denounced as a menace to the nation.—*Lutheran Church Herald.*

QUESTIONABLE HUMOR

The man without a sense of humor is to be pitied. A good laugh is a physical and mental tonic. But we are not going to indulge in any philosophical dissertation on humor. Our mind has been burdened for some time by the incontrovertible evidence of the fact that the salacious "joke" literature of the day is being indulged in by our young folks and is being passed on as legitimate humor. The moral tone of the allegedly humorous magazines and the "humorous" columns in some other widely read publications is becoming increasingly that of the gutter. It denotes standards of life that are disruptive of even common decency. The worst offenders are the college magazines, and if the joke columns of these publications are an indication of the plane of thought on which the student body moves, then the educational authorities have reason for grave concern. This statement has no reference to the magazines published under the auspices of our own college, which are by proper supervision kept clean. But the publications of many of our great universities are unworthy to bear the name of any institution which by its educational processes claims to contribute to the moral well-being of the nation. The published jokes usually have to do with automobile rides of young men and women on which the "gas runs out" or the "engine stalls" on lonely roads, with girls

that prefer to walk home from some auto party, with young women who prefer to be "popular" rather than decent, as though the two were incongruous. The evil smell of promiscuous petting parties comes to us from almost every page. The hip-flask and the bootlegger receive much "humorous" attention. Drunken girls and boys are supposed to be funny. The morally debilitating effect which such suggestive literature has upon the character of our young people is evident when such allegedly humorous stories and anecdotes creep into the social affairs in our churches and are presented as funny at our church banquets. Perhaps it is not amiss to suggest that a general warning be sounded among our young folks against the salacious joke literature of our day and that vigorous steps be taken to keep our own circles clean of the garbage smell of up-to-date jokes. We are earnest proponents of wholesome fun, but true fun is free from the putrid smell of the sewer. A man's stock of jokes is usually a "give-away" of the character of his reading as well as the plane of thought on which he moves.—*American Lutheran.*

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IMPERVIOUS TO STORM

During the test of a submarine it remained submerged for many hours. When it had returned to the harbor the commander was asked, "Well, how did the storm affect you last night?" The commander looked at him in surprise and said, "Storm! We knew nothing of any storm! They had been down far enough below the surface not to feel any effect of the storm."

We can sink down into God from life's storms so they need not keep the joy bells of our soul from ringing.—Charles W. Naylor, in *The Secret of a Singing Heart*.

UNLOAD YOUR CARES

A very beautiful thought is brought out by the French translation of I Peter 5:7, where our version reads: "Casting all your care upon him; for he careth for you." The word "casting" is translated "unload." Have you not found, many times, the cares of life too heavy to lift? Have you not felt that they were crushing you with their weight? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a little iron pin and the cart was so balanced on the axles that then, with a slight pressure on the back of the cart, it would tip up and the whole load slide on to the ground, and the horse would trot away with a light step. *You do not have to take him up; just take out the little pin of your endeavors to help matters, and then, with your hands of faith and committal, tip up the big load, and then run on, for "he takes care of you."*—*Christian Union Herald*.

DIGGING!

Hard work means nothing to a hen. She just keeps on digging worms and laying eggs regardless of what the business prognosticators say about the outlook for this or any other year.

If the ground is hard, she scratches harder. If it's dry, she digs deeper. If it's wet, she digs where it's dry. If she strikes a rock, she works around it. If she gets a few more hours of daylight, she gives us a few more eggs.

But always she digs up worms and turns them into hard-shelled profits as well as tender, profitable broilers.

Did you ever see a pessimistic hen? Did you ever hear of one starving to death waiting for worms to dig themselves to the surface?

Did you ever hear one cackle because work was hard?

Not on your life! *They save their breath for digging and their cackles for eggs.*

Success means digging. Are you digging?—*Universal Engineer*.

AN UNBURNABLE PROMISE

Among the curiosities of the Bank of England may be seen some ashes, the remains of some bank notes that were burned in the great fire of Chicago. After the fire they were found and carefully brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners.

If a human promise can be worth so much, how much more is the promise of God!—*The Presbyterian*.

DOLLARS AND TOMBSTONES

"A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Someone has truly said, "The important thing is not to die rich, but to live rich." We are here not to make a living, but to make a life.

Some of the poorest men I know pay a large income tax. They do not possess their possessions—their possessions possess them.

Did you ever see a tombstone with a dollar sign on it?

Neither did I. I have known hundreds of men who lived as though their only ambition was to accumulate, but I have never known one who wanted a final judgment of himself to be based on what he got. A man wants people to read in his obituary not a balance sheet of his wealth, but a story of his service to humanity.—*Homiloque*.

AN ANTICHRISTIAN CHECK

This story is told by Dr. James I. Vance, of Nashville, Tenn.:

In my church there was a member who paid all his contributions to the church in a check; and always across the check he wrote, "Not a cent for foreign missions."

I never liked to take his little check. It seemed like an insult to Calvary!

But we did take it on the theory of Senator Dolliver, who was once asked if he thought the church ought to accept tainted money and use it in the work of the Lord. He said, "Give me three days to think about it." At the conclusion of the three days he said, "Yes, take it, for money, like water, purifies itself by circulation."

On that theory the church took the check. It fell to my lot not long ago to conduct his funeral. They brought his body to the church, and as I read the service and looked across the casket, it seemed to me that I could see his little check floating out there before me, and across the check was written, "Not a cent for foreign missions." *He has gone to stand before the great Judge now. I wonder what He thinks of his little check!*—*Christian World*.

THE INFLUENCE OF A CHRISTIAN LIFE

Edward Eggleston, in *The Hoosier Schoolmaster*, gives a striking incident in the influence of a godly life.

"The professor sat still at his desk. The school had gone. All at once he became conscious that Shockey (a seven-year-old orphan pupil) sat yet in his accustomed place upon the hard, backless bench."

"Why Shockey, haven't you gone yet?"

"No—sir—I was waitin' to see if you warn't a'goin', too—I—"

"Well?"

"I thought it would make me feel as if God warn't quite so far away to talk to you. It did the other day."

DEEPENING THE CHANNELS OF OUR LIVES

Near my last church in Scotland was a little village, a favorite summer resort, that jutted out into an arm of the North Sea. The action of the sea was continually silting up the sand at the mouth of the river, preventing the river from doing its work. The government had to be continually dredging the channel so as to let the river flow. There are things in your lives and in mine that only the Cross can deal with, and if the Cross is not allowed to deal with those things and touch them with death, why then the channel of our lives is continually getting silted up with these things and blocked. *Therefore it is that the Holy Spirit desires to use the Cross in order to deepen the channel of our lives and so have the opportunity of filling us with His fullness.*—Gordon Watt, in *The Meaning of the Cross*.

A FEARFUL MISTAKE

"We don't think it matters much what religion a man professes, so long as he is thoroughly sincere!"

This is a fearful mistake. No one acts on that principle in regard to earthly things. If he did, the greatest fool would tell him of his folly.

Just let us test your sincerity of such a notion. Your child is taken very ill, and you want to get the doctor. Every moment is of consequence; you can't stop to put on your coat, but snatch up your hat, and start off at a run.

You know the name of the street he lives in, but you have no idea where it is situated. Never mind that; make up for it by sincerity; run all the harder.

"Stop, friend, stop!" cries out a neighbor, who knows your errand, "You're going the wrong way."

"I can't stop," you reply, "I'm in too great a hurry."

"But your hurry is all lost time; you are getting further and further off."

"Never mind! I'm thoroughly sincere. Look how hard I'm running."

But you never reach the doctor, and your child dies.

Sincerity on the wrong road means traveling faster to eternal destruction.

"Except a man be born again, he cannot see the kingdom of God" (John 3:3).—*Life Line*.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

UNITY SCHOOL OF CHRISTIANITY

S. K., Evanston, Ill.

Question: Somebody advised me to ask the "Unity" people of Kansas City, Mo., to pray for me, but I hear they teach false-ly. Is this true?

Answer: The Unity School of Christianity is one of the numerous false religions in the world today. Our advice is to have nothing to do with it. A pamphlet by C. E. Putnam well exposes some of their numerous errors. Send twenty-five cents to the Bible Institute Colportage Association, 843 North Wells Street, Chicago, Ill.

CHRIST THE BEGINNING

E. J. D., Coldwater, Mich.

Question: Does Revelation 3:14 mean that Christ was created by God?

Answer: "The beginning of the creation of God" (see also Col. 1:15) is a phrase which means that Christ was the Beginner of creation (John 1:1-3). Since He possesses eternity, He never had a beginning, and if only a creature He would not be the object of universal worship (Rev. 5:8, 11, 13).

BORN OF WATER AND THE SPIRIT

M. R. M., Chicago, Ill.

Question: What does the word "water" have reference to in John 3:5?

Answer: The commentators seem to be agreed that this is one of the most perplexing sayings of our Lord. It is natural to think first of literal water, and yet we must reject the teaching of baptismal regeneration, for the new birth is the particular work of the Holy Spirit alone. Since Jesus was speaking to a Jew who was acquainted with the Old Testament prophecies, would not the words found in Ezekiel 36:25, 27 naturally be suggested to Nicodemus? Ezekiel speaks of a sprinkling of water and its cleansing power, but in that same connection makes mention of the new heart as the gift of God. While the prophecy refers to a time still future and in connection with the restoration of Israel (Ezek. 36:24, 28), there seems to have been a preliminary fulfillment in the ministry of John the Baptist. Yet John proclaimed the Coming One who would baptize with the Holy Spirit (John 1:33). So there would seem to be no direct reference here to Christian baptism. Indeed the symbolism of the water is thought by some to be clearly set forth in the interview between Jesus and the woman at the well (4:13, 14). The same truth is set forth in John 7:37-39. But if some insist that water in a baptismal sense is here in-

tended by our Lord, let them remember that only the regenerating and purifying work of the Holy Spirit gives entrance into the kingdom of God.

ESAU

R. E. L., Cullman, Ala.

Question: Was Esau denied salvation, or was he merely denied the material blessings represented by the birthright?

Answer: We assume that Hebrew 12:16, 17, is the passage in mind. The question of personal salvation does not enter into this situation. As the elder son, Esau, being a "profane person" and not appreciating his birthright, sold it for a single mess of pottage to gratify a passing hunger. When afterwards Esau thought better of the matter and thought to change the mind of his father, he failed even though he diligently sought to do so with tears.

THREE DAYS AND THREE NIGHTS

L. L. L., Richmond, Va.

Question: How do you explain Christ's statement in Matthew 12:40?

Answer: Elsewhere Jesus said repeatedly that He would rise the third day (Matt. 16:21, etc.), but a strict interpretation of this (Matt. 12:40) would mean that Jesus rose upon the fourth day, and Paul makes the historical statement that Christ rose upon the third day (1 Cor. 15:4). The same fact was affirmed by the apostle Peter (Acts 10:40) and was incorporated in the Apostles' Creed as the belief of the early Church. Hence able expositors claim that we should interpret Matthew 12:40 according to Jewish usage, "which was to regard any part of a day, however small, included within a period of days, as a full day" (1 Sam. 30:12, 13; Esther 4:6; 5:1). In harmony with this interpretation the Church has held from the beginning, so far as we know, that Jesus was crucified upon Friday. We are fully aware of the claims being made in our day that Jesus was crucified upon either Wednesday or Thursday, instead of Friday. We grant full liberty to these brethren.

THE CAPTURE OF DEBIR

J. E. R., Kansas City, Mo.

Question: Please harmonize Joshua 15:15-20 with Judges 1:12-16. The account in Joshua seems to indicate that these events occurred prior to the death of Joshua, while that in Judges indicates they occurred afterwards.

Answer: As to the two passages concerning which you inquire, the second (Judg. 1:12-16) is, as you say, almost a repetition of the one in Joshua, but in a different connection. The time of the con-

quest was truly prior to the death of Joshua, but in the first chapter of Judges we have a summary of the many conquests. Note the preceding paragraph (Judg. 1:8-11) which refers to the account of the capture of Jerusalem (Josh. 15:63) and ends with the capture of Debir. Then follows the repetition of the part Caleb and Othniel had in the taking of this latter city, so that the historical repetitions seem to be a part of the summary of the situation after the death of Joshua and leading up to the ensuing history.

A WORLD-WIDE REVIVAL

A. J., Everett, Wash.

Question: Can we expect a world-wide revival before the Lord's coming? I believe we cannot, for His coming must be very near.

Answer: You may be correct as to the improbability of a world revival before the return of Christ, yet is it right to limit the work of the Holy Spirit by such anticipation? Moreover, it would seem only fitting that men be given a final opportunity to believe on the Lord Jesus Christ before He comes. Then, too, if we do not believe such a revival to be possible do we not seriously cripple our own work? Since we are not warranted in fixing any date for our Lord's return, and since the present conditions in the churches can be remedied only by a genuine Holy Ghost revival, why should we not pray for and meet the conditions for such a revival? Shall we permit our unbelief to hinder the work of the Holy Spirit?

WHY THE RESURRECTION OF THE BODY

C. F. H., Orrs Island, Me.

Question: Since the soul at death goes either to heaven or hell, why does it return at the Judgment Day to its former body to be judged.

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Answer: The question reveals a state of confusion about several things. In the first place, the soul returns not to its former physical body, but to its former body in its resurrection state. Nor do all souls return to their bodies to be judged. Only the souls of the finally lost are then judged (Rev. 20:5, 11-15). The souls of the saved return to their bodies not for judgment, but for their final rewards. Now as to the "Why?" The purpose of redemption embraces spirit, soul, and body (I Thess. 5:25) and in this order. May I ask why Christ's body was raised? Likewise our bodies are to be made like unto His own glorious body (Phil. 3:21). It is the revealed purpose of God that bodies of both the living and the sleeping saints are to be thus transformed (I Cor. 15:50-53; I Thess. 4:15-18). But the bodies of the unsaved are to participate in judgment, probably because they were the instruments of sin (Rom. 6:13, 19).

A FORETASTE OF PENTECOST

P. S., New Albin, Ia.

Question: Please explain John 20:22, 23.

Answer: Verse 22:—The "breathing upon" the disciples was accompanied, we believe, by a receiving of the Holy Spirit, yet not in the sense in which He descended upon them at Pentecost. Was not this, rather, a foretaste, or a kind of firstfruits of the Spirit? Jesus was not yet glorified (7:39). Their spiritual life was

quickened, they became conscious of a new and blessed experience, but not at that time did the Holy Spirit descend upon them in the fullness of power for service.

Verse 23:—Having been officially commissioned by God (v. 21) and having also the Holy Spirit for enlightenment, they are ordained to represent Christ and forgive or retain sins, as He forgave and retained them. That is, forgiveness can be pronounced in all instances of faith and repentance, and retained in all cases where unbelief prevails and impenitence continues (3:18-21, 36).

THE ELDER SON

R. E. L., Cullman, Ala.

Question: What class or type of persons is represented by the elder son, in the Parable of the Prodigal Son?

Answer: Because of the prominence of the younger son, the elder son in the parable has been neglected. Each was just as much the son of his father as the other, and the father dealt as graciously with the elder son as with the younger, although the elder son could not see it that way. His spirit of envy, fault-finding, anger, and self-righteousness shows that at heart the elder son was equally as unworthy as the younger to be called a "son." Indeed, all of his remarks reveal him in his own estimation to have lived only as a servant. Although he remained at home and faithfully performed his duties, he was as far away in heart from his father as the younger son had been in body, and his need of repentance was just as necessary. Does he not represent in our day that class of believers who have been brought up in the Church, have always been faithful as nominal Church members, yet who never have lived as sons and hence never have entered into the enjoyment of the riches of their Father, not knowing His "all that I have is thine"?

GOOD FRIDAY

D. A. C., Morris, Ill.

Question: Should we celebrate Good Friday?

Answer: An answer was given to this question in our March number, but one not satisfactory to some of our readers, and upon a more careful consideration not to the present writer. As against the special observance of the day, some would argue that Christ was crucified either upon Wednesday or Thursday, instead of Friday. Accepting Friday as the actual day of the crucifixion it still might be urged that such an observance would savor too much of Romanism. But since this is the day upon which Christ made atonement for the sins of the world, the day upon which He uttered words that will outlast man and all future time, is it not as important as any other day of the Church year? If we celebrate the resurrection, why not the crucifixion? Would it not be an impressive testimony to the world if all Christian business men everywhere would close their places of business upon this day, and like the Jews upon their great Day of Atonement make it a day when all Church members "shall afflict their souls" and praise God for the marvelous

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provision He has made for their sins and for the sins of the whole world? In these days when so many in high places are denying the value and the efficacy of the atonement, would it not be well for those who have been redeemed by the precious blood of Christ (I Pet. 1:19) to make Good Friday the day of all the year wholly given over to publishing the fact to all the world?

THE SUBSTITUTIONARY ATONEMENT

H. B., Highland, Mich.

Questions: (1) Is it true, as recently stated by Chancellor R. J. Campbell, D.D., that "the Bible nowhere states that God required anything so immoral as that a sinless victim should take the place of the guilty, nor that He Himself needed to be placated before He could forgive? Christ suffered for us, but that is a very different thing, and human life furnishes copious illustration of the morally uplifting power of vicarious suffering." (2) Is it true that "it was man, not God, who crucified Christ"?

Answers: (1) We have here a modernistic view of the atonement, which first of all ignores such statements as are found in II Corinthians 5:21; Galatians 3:13; Hebrews 9:26, 28; I Peter 2:24; 3:18. As to "placating" God, this phrase makes a show of defending the goodness and mercy of God, but at the expense of His justice and righteousness. The apostle Paul was both a better theologian and a more profound philosopher. With truer insight he was not ashamed to use a word which we translate "propitiation." It is impossible for God to remove sin by a fiat of unconditional forgiveness. The apostle plainly teaches that the only basis for forgiveness of sin is the "redemption that is in Christ Jesus." The entire sin problem must be dealt with before any man can be "reckoned righteous." Atonement must first be made for sin itself. God, in the person of His Son, took man's place, died in his stead, and thus became a propitiation for sin. Because of this fact God could be both "just and the justifier of him which believeth in Jesus" (Rom. 3:23-26). How unscriptural, unfair, and blind to the truth of the Cross to refer to it as a "morally uplifting power," by likening the sufferings of Christ to human instances of vicarious suffering! (2) Insofar as the fact that Roman soldiers, upon the insistence of the Jewish leaders, nailed Christ to the cross, the statement is true; but it is only a half truth. Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8). Jesus was "delivered up by the determinate counsel and foreknowledge of God (Acts 2:23). Crucified by men, indeed, but not without His consent, for He said, "I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself" (John 10:17, 18). It is well to remember that the birth, death, and resurrection of Christ were entirely voluntary upon His part. From beginning to end He had complete control over His human body.

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June 14

The Resurrection and the Ascension Luke 24:25-51

Golden Text:—Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Romans 8:34.

The resurrection of Christ is one of the foundation truths of Christianity. It is the grand proof that Christ was what He claimed to be—the Messiah, the Son of God (Matt. 12:39, 40; John 2:19-21). His claims were authenticated in His resurrection. If Christ did not rise from Joseph's tomb, He was not the Son of God nor a true prophet (He said frequently while alive that He would arise), neither a Saviour, not even a good man, for He would then be a falsifier. However, since He did arise all that He said concerning Himself is true. His resurrection declared Him to be the Son of God with power (Rom. 1:4). It is the proof that the work of redemption has been completed. It was a demonstration that the ransom He gave was accepted by God. "He was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). If He did not arise, believers are yet in their sins, absolutely without hope (I Cor. 15:16-20; I Pet. 1:3). Life and immortality are brought to light and our resurrection guaranteed by His resurrection (I Cor. 15:20-22). It is the demonstration that He is the Conqueror of death and the grave, the very God Himself.

I. The Empty Tomb (vv. 1-12).

Luke does not enter into a description of the manner of the resurrection of Christ or offer any proof of the fact other than that the tomb was empty. He does, however, indicate the process by which the disciples had become convinced of its reality.

1. The Testimony of the Men in Shining Apparel (vv. 4-6).

When the women came to the sepulcher bringing spices, they found the stone rolled away and the sepulcher empty. While in a state of perplexity these men in shining garments informed them that Jesus had arisen and called to their remembrance the declaration of Christ concerning His crucifixion and resurrection.

2. The Report of the Women to the Disciples (vv. 7-11).

The women believed the announcement made to them because they found that it was in agreement with what Jesus had prophesied. They immediately reported the fact of the empty tomb and the words of the glorious beings to the disciples. Their report seemed to the disciples as idle tales and they refused to believe them.

3. Peter's Investigation (v. 12).

Peter, however, was so impressed with the news brought by the women concerning the empty tomb, that he ran to see whether the report was true. He was convinced that the tomb was empty, but was perplexed over the matter. If he had believed the words of the Lord, his personal investigation would have cleared the matter in his mind. If he had found the Lord's body, he would have had reason for perplexity. The fact of the empty tomb should have made matters clear and brought joy to his heart.

II. Two Discouraged Disciples (vv. 13-35).

1. The Walk to Emmaus (vv. 13-15).

Emmaus was seven and a half miles northwest of Jerusalem. Just why they were walking this way we do not surely know. Perhaps their home was there or they were merely walking to seek relief from their stunning sorrow. If they had believed what Jesus had told them about His death and resurrection, they would have escaped this great disappointment. Unbelief causes many heartaches and severe disappointments. One of these disciples was Cleopas, but the other is unknown. The topic of conversation was the tragedy of the cross and the resurrection rumors. So little had His teaching about His resurrection impressed the disciples, that the reports which the women brought were as idle tales to them. They ought to have expected to hear just such reports as were being circulated.

2. An Unrecognized Companion (vv. 16-24).

a. Who He was (v. 15).

While they reasoned together on the wonderful events of the last few days, Jesus joined them. Even when He questioned them concerning their sadness they did not recognize Him. Many times we are so taken up with our sorrows that we do not recognize that Jesus is with us though walking by our side.

b. His question (v. 17).

Perceiving their sadness and perplexity He sought to help them by calling forth a statement of their grief.

c. Their answer (vv. 18-24).

His question so surprised them that they jumped at the conclusion that He was a stranger in Jerusalem. The condemnation and crucifixion were so recent and notorious that no one who had lived in Jerusalem could be ignorant of them. One valuable feature of the unbelief of the disciples was the fact that it revealed that they were not credulous enthusiasts. Out of this incredulity of the disciples developed the unshaken faith in Christ's resurrection.

3. The Scriptures Opened (vv. 25-31).

a. His rebuke (vv. 25-30).

Jesus did not rebuke them for not believing the strange stories that they had heard, but for ignorance and lack of confidence in the Old Testament scriptures. They had only accepted such parts as suited their notions. Those who do not believe all that the scriptures say about the work of the blessed Saviour are most blameworthy. The very center and heart of the Old Testament scriptures have to do with the death and resurrection of Christ. Ignorance of the scriptures and unbelief concerning the complete redemption wrought by Christ robs many today of joy and prevents them from becoming efficient workers for Christ. Christ will be the teacher of all who will open their hearts to Him.

b. Jesus recognized (vv. 31-35).

While sitting at meat with the disciples they perceived Him as the Lord when they saw Him bless the bread and distribute it. We today can see the Lord on such common occasions as eating a meal if we have open eyes. Indeed, we ought to see Him at all times and everywhere: when eating, selling, buying, and in our social and recreational interests; for He has promised His abiding presence. They were so filled with joy over this revelation of the Saviour that they hastened back to Jerusalem to tell the other disciples of His resurrection. Those who have had the scriptures touching the death and resurrection of Christ opened to them cannot help but make it known to others.

III. Jesus Stands in the Midst of the Eleven (vv. 36-47).

1. He Said, "Peace Be unto You" (vv. 36, 37).

Instead of receiving peace from Him, they were terrified and affrighted. Sinful man in the presence of God is ill at ease.

2. He Showed Them His Hands and His Feet (vv. 38-40).

In order to convince them of His personal identity, He gave them tangible evidence that He was not a mere spirit.

3. He Ate before Them (vv. 41-45).

4. He Commissioned Them to Evangelize the World (vv. 46-49).

They were to testify concerning His shed blood and resurrection and on this ground they were to preach repentance and remission of sin to all nations.

IV. Jesus Ascends into Heaven (vv. 50, 51).

Having given them the parting message to evangelize the world, He ascended into heaven. Just as we treasure the last words of our departed loved ones, so the disciple should ponder the farewell message of the Lord.

June 21

The Sin of Causing Others to Stumble (Temperance Lesson) Romans 14:13-23

Golden Text:—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Romans 14:21.

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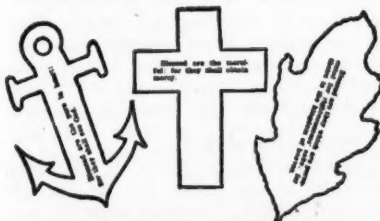
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Rome who were very conscientious with reference to eating flesh. These were likely Christian Jews who were scrupulously careful for the observance of the dietetic laws given by Moses. Others were without these scruples. They ate what was set before them without question. Then there were some who had particular regard for fast days and holy days as the Sabbath, etc. There were still others who had made no distinction, regarding every day alike. It is readily seen in this light how differences and disputes would arise. The sure preventative of strife under such circumstances is Christian love and forbearance. The biblical unit embracing this discussion is covered by 14:1 to 15:13. It will be seen that it is taken from the practical portion of the epistle. These practical exhortations are based upon the great truths of saving grace set forth in the doctrinal portion of Romans. Where time permits, it would be most helpful to recall the argument in the first part, how that God through Jesus Christ graciously provided salvation for the whole world which was guilty before God. This righteousness is received by faith and results in a life of holiness. These practical duties devolve upon those who have experienced divine grace. The discharge of Christian obligation is only accomplished through the energy of Christ working in and through the believer.

I. Neither Party Is to Sit in Judgment upon the Other (Rom. 14:1-13).

This instruction applies to things indifferent in themselves. Certain actions are morally wrong. It would be a mistake to apply these principles to such as are inherently wrong. Concerning things which are morally indifferent, passing judgment on another is wrong because:

1. Each Man Is Responsible to God Alone (v. 4).

Each man belongs to God—is God's property. To interfere with that which belongs to another is sinful.

2. Each Man Must Decide for Himself What Is Right for Him to Do. (vv. 5, 6).

Touching matters indifferent in themselves, an action which is right for one may be sinful for another. The individual conscience in such case is the sole arbiter.

3. Each Man Lives Not to Himself But unto the Lord (vv. 7-9).

The one joined to Jesus Christ is to be governed by the Spirit of Christ. The supreme purpose of Christ's death and resurrection is that He might be the Christian's Lord in life and death.

4. Each Man Must Give an Account of Himself to God (vv. 10-13).

a. Each one must stand before the judgment seat of Christ (v. 10).

b. Account must be rendered unto God (v. 12).

Nothing can be concealed from God, for He is omniscient. No one can escape His judgment, for He is all-powerful.

II. A Stumbling Block Should Not Be Placed in the Way of Another (Rom. 14:14-23).

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ly enlightened Christian may have perfect liberty to act in a given way as far as he himself is concerned, but the exercise of his liberty may become an occasion of stumbling to the other. The Christian must often be governed not by what he thinks, but by the influence he may exert upon others. The urgent reasons for abridgment of liberties in these cases are:

1. We May Destroy the Weak Brother for Whom Christ Died (v. 15).

If it was worth while for Christ to die for a man, surely it is worth while that the Christian should deny himself some privilege for his brother's sake.

2. We Should Not Allow Our Good to Be Evil Spoken Of (vv. 16-18).

Liberty in Christ is a precious thing which only love knows how to use. Many a man with clear views as to his liberty in Christ has lost his influence over men by his manner of living. The proof that one is in the kingdom of God and, therefore, ruled by the Holy Spirit, is not by eating and drinking, but by daily living the love life which is characterized as follows:

a. Righteousness, honesty and integrity in all things.

Moral rectitude is a proof of salvation.

b. Living in peace with each other.

Much of the bickering among Christians is over things indifferent in themselves. Peace among brethren is a powerful testimony for Christ that they are ruled by the Holy Spirit.

c. Joy in the Holy Ghost.

The Holy Ghost is represented as the "oil of gladness" (Heb. 1:9). Saved men will manifest this joy, "for he that in these things serveth Christ is acceptable to God and approved of men" (v. 18).

3. We Should Follow after Things That Make for Peace and Edify One Another (v. 19).

To ignore the conscientious scruples of a weak brother is to destroy the work of God—to pull down the gracious work which God is doing in him. He that causeth a weak brother to stumble through the exercise of his liberty, thus destroys the work of God.

4. We Should Exercise Our Faith in God and Abstain from Meats and Wine Which Offend the Weak Brother (vv. 21-23).

III. We Should Please Our Neighbor and Not Ourselves (Rom. 15:1-13).

The infirmities of the weak are real burdens which are to be borne by the strong. It is not merely the matter of the strong Christian exercising forbearance with the weak one, but getting under his weakness and bearing it as a load. This is not merely a privilege, but a most solemn obligation.

1. Because of Christ's Example (vv. 1-3).

He is our supreme pattern. His supreme thought and purpose was to help and save others. We should imitate Him.

2. Because of the Scripture Testimony (vv. 4-13).

The Old Testament Scriptures abound with examples of self-denying sacrifices for the good of others, having their culmination of meaning in the action of Christ.

June 28

Jesus, The World's Saviour; Suffering and Sovereignty
Review

Golden Text:—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Since the lessons of the quarter center in one Supreme Person and have one transcendent theme, Jesus Christ the World's Saviour, the best method of review for senior and adult classes will be to refresh the mind with the principle facts and leading teachings of each lesson. The following suggestions are offered:

Lesson for April 5.

Jesus taught humility to the disciples by the parable of how guests bidden to a wedding should seat themselves. The humble man will take the lowest place, awaiting the bidding of the host. Those who choose the lowest places in life have a chance of promotion.

Lesson for April 12.

The younger son becoming tired of the restraints of home, demanded of the father the portion of goods which he would inherit. The father acceded to his request. After a life of profligacy in the far country, the father joyfully received the prodigal back into his home. This father's act portrays the forgiving mercy of God.

Lesson for April 19.

The story of the rich man and Lazarus gives us a look into two worlds. In this world the rich man lived in luxury while Lazarus begged at his door. In the other world their positions are reversed. Death, the great leveler of society is coming to the rich and poor in the judgment to come. There will be a proper adjustment made of human affairs.

Lesson for April 26.

Prayer is an obligation on the part of the believer. It is absolutely essential to the spiritual life. Men should pray under all circumstances. All true prayer is accompanied with becoming humility.

Lesson for May 3.

Zacchaeus brushed aside all difficulties in order to see Jesus. The soul which earnestly seeks Jesus shall never be disappointed. Zacchaeus proved the reality of his conversion by making restitution. He was saved instantly upon receiving Jesus Christ. Salvation is a present reality to those who believe on Jesus Christ.

Lesson for May 10.

The Parable of the Pounds was spoken to correct the misapprehension of the disciples as to the immediate establishment of the kingdom. While the kingdom awaits establishment, it is incumbent upon the believer to faithfully use the gifts left in his hands by the Lord. While the size of the gift is a matter of sovereign choice on the part of the Lord, fidelity in its use is demanded. There is a time of reckoning coming for the Lord's servants. Those who have been

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faithful will receive a reward at Christ's coming. Those who have failed to use their gifts shall be even stripped of their possessions.

Lesson for May 17.

Christ's entry into Jerusalem was His official offering of Himself as the promised Messiah. His coming was in exact fulfillment of prophecy. Because the people had not a heart for the Lord, they rejected Him. Christ's driving out of the Temple the money changers demonstrated His authority over the Temple and its service.

Lesson for May 24.

Jesus knowing that the hour of His death was near, instructed the disciples to make preparation for the Passover that He might have fellowship with them in this ordinance before His crucifixion. In connection with the Passover feast, He instituted the feast of the new covenant. The bread was symbolic of His broken body. The cup was a symbol of His atoning blood which was poured out on Calvary. In order to receive the benefits of Christ's atonement, the individual must receive Him—appropriate His salvation.

Lesson for May 31.

Jesus' indescribable agony in the garden shows us what it cost the sinless Son of God to identify Himself with a sinning race. The load of sin was so revolting that the face of the loving Father was turned from His beloved Son. Christ's bowing to the divine will should teach us to subordinate our wills to God at whatever cost.

Lesson for June 7.

The story of the crucifixion of Jesus presents the greatest tragedy of all history. The sinless Son of God suffering for a sinning race should move all sinners to gladly accept salvation at His hand.

Lesson for June 14.

The resurrection of Jesus Christ is one of the foundation truths of Christianity. It is the supreme proof that Christ was what He claimed to be and is the unmistakable evidence that His offering on Calvary's cross was accepted by God. It proved that the ransom He gave met the demands of a holy God. The empty tomb is the supreme and grand proof of the deity of the Son of God and of His vicarious sacrifice.

Lesson for June 21.

Disputes and misunderstandings are bound to arise even among those who are members of Christ's body. Those who have been vitally united to Him, have become sharers of His life, will be scrupulously careful lest they cause those for whom Christ died to stumble. The supreme example of giving consideration to others and denying self for others is furnished by Jesus Himself. May we conform to the divine pattern.

July 5

The Gift of the Holy Spirit
Acts 1:6-14; 2:1-8

Golden Text:—But ye shall receive

power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

1. The Holy Spirit Promised (Acts 1:6-8).

1. The Disciples' Question (v. 6).

They said, "Lord, wilt thou at this time restore again the kingdom to Israel?" They were entirely right in their expectation of the kingdom, for it had been covenanted to David (II Sam. 7:8-16), predicted again and again by the prophets, and declared to be at hand by John the Baptist and Christ Himself. However, they were in darkness as to the

real purpose of God in calling and establishing the Church. Failure to apprehend this has brought much confusion among Christ's disciples. Perhaps no period of time has witnessed greater confusion than the present.

2. Times and Seasons in God's Hands (v. 7).

Christ turned their attention from the desire to know times and seasons, which belong alone to God, to their supreme duty. The Christian's supreme obligation is to preach repentance and remission of sins through the shed blood of Jesus Christ to all the world (Luke 24:46-49) in the power of the Holy Spirit (Acts 1:8). After this is done, there will follow the preaching of the gospel of

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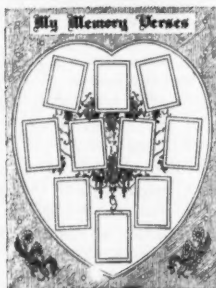
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the kingdom (Matt. 24:14) by converted Israelites (Acts 15:13-18). The Davidic kingdom shall be established after the gospel of the grace of God is preached and the body of Christ, the Church, is completed. The supreme obligation of the Church in this dispensation is to preach the gospel to every creature (Mark 16:16).

3. The Missionary Program (v. 8).

The Holy Spirit came not merely to minister graces for the personal satisfaction of believers, but to empower them to preach the gospel to the whole world.

a. In Jerusalem.

This was done by the twelve immediately following Pentecost.

b. In Judaea and Samaria.

This was done by the disciples after the hands of wicked persecutors were laid upon them. Engaged in this were many others besides the twelve.

c. Unto the uttermost parts of the earth.

Beginning with the first foreign missionary enterprise, this work has been carried on with varying degrees of success till the present time.

II. The Holy Spirit Given (Acts 2:1-8).

1. The Time (v. 1).

It was on the "Day of Pentecost." Pentecost means fifty. It meant, therefore, the feast that was held fifty days after the wave sheaf was offered (Lev. 23:15, 16). It was observed by presenting two loaves made of new wheat (Lev. 23:17). These loaves were baked with leaven, while leaven was excluded from the Passover Feast (Lev. 23:6). The reason for this was that the Passover feast typified Christ's sacrificial death, while Pentecost represented the Church composed of Jews and Gentiles—the two loaves. Christ had no sin in Him, while the men and women composing the Church have sin in them. Pentecost still continues, for the body of Christ is not yet complete.

2. Upon Whom the Spirit Came (v. 1, cf. 1:13-15).

The twelve and others to the number of 120. The gift of the Spirit was not merely for the twelve, but for all believers, members of Christ's body. "They were with one accord in one place" waiting for the fulfillment of the "Father's promise" (Luke 24:49). The Church should be thus still expectant and wonderful blessings would still be realized.

3. Marks of the Spirit (vv. 2-8).

a. The sound of a mighty wind (v. 2).

There was no wind, only the sound thereof which filled the house. This suggests the all pervasive life-giving power and influence of the Holy Spirit.

b. Tongues of flame (v. 3).

Each of the 120 was crowned with such a tongue. Tongues show the practical purpose of the Spirit's gifts, and fire indicates His purifying energy, purging away the dross thus making fit witnesses for Christ.

c. Speaking in foreign tongues (vv. 4, 8).

Men of every nation under heaven dwelling in Jerusalem heard the gospel in their own tongue. For these humble Galileans to be able thus to speak caused

great astonishment, moving some to attempt to account for it by charging them with being drunk.

III. The Holy Spirit Working (Acts 2:14-47).

1. Peter's Sermon (vv. 14-40).

This sermon is as wonderful as the gift of tongues. It demonstrates the presence and power of the Spirit, because Peter was a Galilean fisherman without literary training. His analysis is perfect. He begins with a brief defense and scriptural explanation of the phenomenon of tongues (vv. 14-21), and follows by a threefold argument proving the Messiahship of Jesus. In his conclusion he appealed to them to repent and be baptized in the name of Jesus.

2. Three Thousand Converted (v. 24).

Many people were convicted of their sins. About three thousand repented and were baptized.

3. The Abiding Fellowship (vv. 42-47).

The evidence that the Spirit had really come and that His work was real was that

a. The converts continued steadfastly in the apostles' doctrine (v. 42).

They did not grow cold or run after every fad that came along, but continued in the apostolic teaching.

b. They continued in fellowship with the apostles (v. 42).

The surest way to grow is to keep in fellowship with Christians. Neglect of fellowshiping with believers is most perilous.

c. In using the means of grace (v. 42).

They continued in the breaking of bread. God has instituted ordinances in His house, and those who are genuinely converted will avail themselves of their use.

d. In prayer (v. 42).

The apostolic church was a praying church. The proof of the indwelling Spirit is the life of prayer.

e. In praising God (v. 47).

The experience of the indwelling Spirit issues in praise to God.

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SUGGESTED MEMORIAL DAY TEXTS

II Timothy 2:3, 4—"A Good Soldier."
II Timothy 4:7, 8—"A Good Fight."
I Timothy 6:12—"The Good Fight."
John 8:36—"Ye Shall Be Free."
Galatians 5:1—"Christ Hath Made Us Free."
II Corinthians 10:3-5—"Weapons of our Warfare."
II Kings 11:11, 12—"Round about the King."—N. H. Camp.

A SURE REFUGE

(Suggested for Children's Day talk)
John 10:9

I. The Door Open.

1. Only one door (John 10:1-3).
2. Jesus is the door (Exod. 3:14; Acts 4:12).

II. The Door Entered.

1. In His name (Matt. 1:21).
2. By faith (I John 1:12; 6:37).

III. Those Inside Saved.

1. From coming judgment (Rev. 6:17).
2. Unto eternal life (John 3:36; Rom. 6:23).

IV. Those Outside Lost.

1. As in Noah's day (Gen. 7:16).
2. As it will be (Matt. 25:10).

Conclusion: Enter while you may (II Cor. 6:2).—W. D. Herrstrom.

THE BOY THAT MADE GOOD

II Kings 22:1,2

(Suggested for Children's Day talk)

I. He Started Early.

"Was eight years old when he began to reign." At sixteen "he began to seek after the God of David his father" (II Chron. 34:3).

II. He Was Blessed with a Good Mother.

Jedidah—"The beloved of Jehovah."

III. He Made a Straight Course.

"He turned not aside to the right hand or to the left." He avoided temptations; he yielded to none.

IV. He Maintained an Excellent Character.

"He did that which was right in the sight of the Lord."

V. He Honored the Word of God.

He listened to the Word read (v. 10). He humbled himself under the Word (v. 11). He inquired concerning the Word (v. 13). He caused the people to hear the Word (23:1, 2). He obeyed the Word of God (23: 3-25).

VI. He Ran a Good Race.

"He reigned thirty-one years in Jerusalem."—Harry Heinecke.

The morning is the gate of the day, and should be well guarded with prayer.—Spurgeon.

June, 1931

THREE GATES

If you are tempted to reveal
A tale some one to you has told
About another, make it pass
Before you speak, three Gates of Gold.

Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer; and the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these Gateways three.
Then you may tell, nor even fear
What the result of speech may be.

—Exchange.

ETERNAL LIFE

Titus 1:2, 3

1. Its Assurance (v. 2).
"In hope" (Rom. 5:5; I Pet. 3:15).
2. Its Duration (v. 2).
"Eternal" (John 3:16; 11:26).
3. Its Source (v. 2).
"God" (James 1:17; Rom. 6:23).
4. Its Certainty (v. 2).
"God . . . cannot lie" (Num. 23:19).
5. Its Promise (v. 2).
"Promised before the world began" (I Pet. 1:20; Gal. 1:4; Eph. 1:4).
6. Its Manifestation (v. 3).
"Manifested . . . through preaching" (Rom. 10:13-17).
7. Its Channel (v. 3).
"Committed unto me" (Eph. 3:8; II Cor. 5:20).

—L. J. Derk.

THE LAMB OF GOD

John 1:29

Introduce through context and John's knowledge of Jesus as Saviour.

I. An Awful Fact (the sin of the world).

1. Its entry.
2. Its increase.
3. Its result.

II. A Wonderful Saviour (the Lamb of God).

1. Typified in the Passover (Exod. 12).
2. Prophesied in Isaiah (Isa. 53).
3. Personified in Jesus—text, and the Cross.

III. A Glorious Relationship (Lamb to sin).

1. According to the Word—abundant testimony.
2. According to reason—beyond explanation.
3. According to experience—many witnesses.

IV. A Great Responsibility.

1. Behold.
2. Believe.
3. Be saved.

—C. L. Nisbet.

"FAINT NOT"

"Faint not" in prayer (Luke 18:1).
(If we faint not in prayer, we "shall not faint" (Isa. 40:31).
"Faint not" in chastening (Heb. 12:5).
"Faint not" in our ministry (II Cor. 4:1).
"Faint not" in bodily weakness (II Cor. 4:16).
"Faint not" if no reaping (Gal. 6:9).
"Faint not" when overwhelmed (Isa. 7:4).
"Faint not" and be commended (Rev. 2:3).
—Selected.

CHRIST HIMSELF!

1. Gave Himself for our sins (Gal. 2:20).
2. Made Himself of no reputation (Phil. 2:7).
3. He loved us and gave Himself for us (Gal. 2:20).
4. Put away sin by the sacrifice of Himself (Heb. 9:26).
5. Expounded the Scriptures concerning Himself (Luke 24:27-44).
6. Gave Himself a ransom for all (I Tim. 2:6).
7. The Lord Himself shall descend from heaven with a shout (I Thess. 4:16).
—Stella S. Anderson.

THE GOSPEL STORY AS SEEN IN THE SEVEN PICTURES OF CHRIST

1. A Living Jesus (in the Gospels).
2. A Crucified Jesus (in the Gospels on the Cross).
3. A Buried Jesus (in the Gospels in the Tomb).
4. A Risen Christ (Our Hope of Eternal Life—Rom. 4:25).
5. An Ascended Christ (Our Head in Heaven—Eph. 1:20-22).
6. A Seated Christ (Our High Priest—Heb. 10:12).
7. A Coming Christ (Our Hope of Glory—Tit. 2:11-13).—M. Sadler Magrum.

THE BLESSING OF THE LORD MAKETH RICH

Proverbs 10:22

How to Get the Blessing:

I. By Trusting in the Lord. (Ps. 115:9-18).

1. O Israel, trust (v. 9).
2. O house of Aaron, trust (v. 10).
3. Ye that fear the Lord, trust (v. 11).

II. Then, He Will Bless Us (vv. 12-14).

III. Then, We Are Blessed (v. 15). (See Num. 22:6; 23:19-23; Eph. 1:3).

1. By the Creator of all things (v. 15).
2. By the Possessor of all things (v. 16).

IV. Then, We Will Bless the Lord (v. 18).

The living dead (Eph. 2:1; I Tim. 5:6), and the dead dead, praise not the Lord (v. 17).—L. J. Derk.

The Readers of This Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.
—Editors.

DEVOUT MOTHERS OF THE BIBLE A RUNAWAY SLAVE CAPTURED

Sarah (Gen. 21:6).
Hannah (I Sam. 1:22).
Elizabeth (Luke 1:41).
Mary (Luke 1:46).
Eunice (II Tim. 1:5).
Abi (II Kings 18:2).

Philemon

The capture: Resulting in—
1. A change of value (v. 11).
2. A change of relationship (vv. 16, 17).
3. A change of responsibility (v. 18).
—T. W. Harris.

THE HAPPY MAN

Psalm 146:5-10.

Has the God of Jacob for his—
1. Helper (v. 5).
2. Hope (v. 5).
3. Creator (v. 6).
4. Confidence (v. 6).
5. Executive (v. 7).
6. Provider (v. 7).
7. Emancipator (v. 7).
8. Illuminator (v. 8).
9. Burdenbearer (v. 8).
10. Lover (v. 8).
11. Preserver (v. 9); (cf. Heb. 11:13; I Peter 2:11).
12. Comforter (v. 9).
13. Avenger (v. 9); (cf. Rom. 12:19).
14. King (v. 10).—L. J. Derk.

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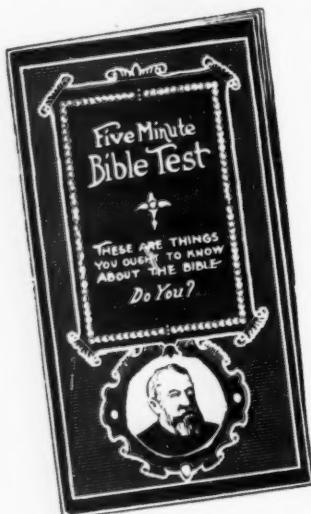
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CHRIST OF THE AGES

Hebrew 13:8

I. The Changing World.

1. The topography of the land has changed.
2. Kingdoms have changed.
 - a. Babylon.
 - b. Medo-Persia.
 - c. Greece.
 - d. Rome.
3. People have changed.
4. The home has changed.

II. The Uncertain World.

1. Uncertainty in the business world.
2. Uncertainty of friendship.
3. Uncertainty of life.

III. The Changeless and Certain Christ.

1. The same yesterday.
2. The same today.
3. The same tomorrow.

Conclusion: Henry Lyte's Hymn:

"Change and decay in all around I see;
O Thou, who changest not, abide with me."
—Rev. J. S. Pemberton.

THE SECOND COMING OF CHRIST IS—

- The Theme of the Testaments (Gen. 49:10; Col. 3:4).
The Song of the Seers (Num. 24:15-19).
The Prediction of the Prophets (Isa. 9:6, 7; Dan. 7:13, 14).
The Paeon of the Apostles (II Pet. 1:11, 16-19; I John 3:2).
The Prayer of the Saints (Matt. 6:10).
The Assurance of the Saviour (John 14:3).
The Cry of the Christian (Rev. 22:20).
The Hope of the Holy (I John 3:2, 3, cf. Rom. 8:24, 25).
The Comfort of the Ecclesia (I Thess. 4:13-18).
The Reward of the Righteous (II Tim. 4:8).
The Salvation of Israel (Rom. 11:26; Luke 2:34).
The Desire of the Nations (Hag. 2:6, 7).
The Expectation of Creation (Rom. 8:18-22).
The Terror of the Wicked (II Thess. 1:7-9).
The Climax of Redemption (I Cor. 15:51-54; Rev. 19:5-9).—Wm. Burton McCafferty.

Moody Bible Institute Monthly

JEREMIAH THE PROPHET

Jeremiah 1:5-19

1. His Separation (v. 5).
2. His Ordination (v. 5).
3. His Humiliation (v. 6).
4. His Commission (v. 7).
5. His Encouragement (v. 8).
6. His Preparation (v. 9).
7. His Mission (v. 10).
8. His Vision (vv. 11-13).
9. His Revelation (vv. 14-16).
10. His Courage (vv. 17-19).—W. I. Satterfield.

SALVATION

Suggestions for a Bible Reading

The Gospel of Salvation (Eph. 1:13).
The Word of Salvation (Acts 13:26).
The Light of Salvation (Isa. 49:6).
The Voice of Salvation (Ps. 115:15).
The Truth of Salvation (Ps. 69:13).
The Joy of Salvation (Ps. 21:1).
The Cup of Salvation (Ps. 116:13).
The Horn of Salvation (II Sam. 22:3).
The Wells of Salvation (Isa. 12:3).
The Rock of Salvation (Ps. 95:1).—George White.

THE HILLS OF GOD

I. THE HILLS OF TESTIMONY

Ararat, the Mount of the New Race (Gen. 8:4).
Sinai, the Mount of Illumination (Exod. 34:29).
Horeb, the Mount of Contrasts (I Kings 19:11; Acts 2:2; 4:31).
Beatitudes, the Mount of the Manifesto (Matt. 5:1, 2).
Hermion, the Mount of Transfiguration (Matt. 17:1; Mark 9:2; Luke 9:28, 29).

II. THE HILLS OF TRIAL

Moriah, the Mount of Obedience (Gen. 22:2).
Sinai, the Mount of Tested Loyalties (Exod. 32:1, 15, 19).
Gerizim, the Mount of Accepted Good (Gen. 7:6; 33:18, 19; Deut. 27:11, 12; Judg. 9:7; John 4:30).
Carmel, the Mount of Fire (I Kings 18:19).
Quarantania, the Mount of Temptation (Matt. 4:1-11).

III. THE HILLS OF TRAGEDY

Hor, the Mount of Disqualified Service (Num. 20:25).
Pisgah, the Mount of Eclipsed Distinction (Deut. 35:1-5).
Ebal, the Mount of Elected Evil (Deut. 27:4-13).
Gilboa, the Mount of Frustrated Ambition (I Sam. 31; II Sam. 1).
Calvary, the Mount of Rejected Love (Luke 23:33).

IV. THE HILLS OF TRIUMPH

Horeb, the Mount of Destiny (Exod. 3:1; 33:6).
Gilead, the Mount of Reconciliation (Gen. 31:21-25).
Ephraim, the Mount of Attainment (Josh. 34:30).
Olivet, the Mount of Vindication (John 8:1).
Zion, the Mount of Consummation (Isa. 2:1-5; Mic. 4:1-7; Heb. 12:22).—John Macbeath, in *The Hills of God*.

June, 1931

ENOCH AND HIS WALK

Genesis 5:24

I. Enoch's Domestic and Social Life.

1. Meaning of his name ("Dedicated").
2. A man of family (Gen. 5:22).
3. A long life (Gen. 5:23).

II. Enoch's Inward, or Spiritual Life.

1. Constant intercourse with God.
2. Walked by faith, under the direction of God.
3. Spokesman or prophet for God (Jude 14).

III. Enoch's Life in the Sight of God.

1. Had a testimony for God (Heb. 11:5).
2. Translated by God (Gen. 5:24; Heb. 11:5).
3. Record of his life preserved for God.—Percy O. Rouff, in *Southern Churchman*.

AMBASSADORS FOR CHRIST

II Corinthians 5:20

We never send ambassadors to our own country. The Church is in a foreign land as an ambassador.

We never send an ambassador to a country at war with it; so the Church, being here, shows that God preaches peace to the world, and when He sends the letter to us to come home, then war is proclaimed against the earth.

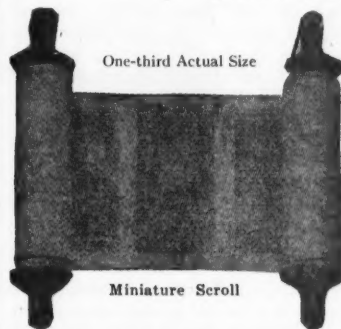
An ambassador has to go to the foreign country, so the Church has to go to all the world and preach the gospel to every creature.

The ambassador, though lodging in a mean habitation, has all the power of his country to back him up.

The people judge of a country by its ambassador; so the world judges of the Master by us.—H. Moorhouse.

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Evangelistic and Bible Conference Fields

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Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

John T. Morris held a tabernacle campaign in Wenatchee, Wash., with a union of five churches. Hundreds of people made confession of Christ as their Saviour or reconsecrated themselves to Him.

E. J. Rollings just closed a blessed revival in Owen Sound, Ont. The South End Baptist Church sponsored the meetings. As a result they are selling their little church and purchasing the Savoy Theater with a seating capacity of twelve hundred people.

F. Bertram Miller recently concluded a two-month missionary convention tour in central Pennsylvania, beginning at Johnstown and closing at Shamokin, after which he conducted a three-week evangelistic campaign in the Gospel Tabernacle at Clearfield, Pa.

Henry Singer, a converted Hebrew, for several years in charge of the Jewish Mission in Detroit, Mich., has resigned, and is now free to accept invitations to speak on Jewish work or to address gospel meetings for the conversion of Jews. He was converted under the ministry of the late A. J. Gordon, of Boston, more than forty years ago, and has been known to Dr. James M. Gray during this whole period. Mr. Singer's address is 3926 Buckingham Road, Detroit, Mich.

J. B. and Mrs. Long recently assisted in a blessed revival in the First Baptist Church, Huntington Park, Calif. There were more than fifty decisions for Christ, besides reconsecrations, and many family altars were established. Besides the musical, young people's, and children's work, Mr. Long assisted the pastor, Walter Pegg, in bringing the gospel messages. Their next meeting was with Calvary Baptist Church in Whittier, Calif., of which Dr. John McFarlane is pastor. Forty were added by baptism as a result of this meeting and there were many reconsecrations.

L. James and Mrs. Kindig, singing evangelists, report an old time revival of power in the Baptist Temple, Huntington, W. Va. More than two hundred and fifty came to the altar, all but twenty-five of which were for confession of Christ. Not a meeting went by without someone confessing the Lord Jesus Christ. The pastor did the preaching and Mr. and Mrs. Kindig directed the singing and young people's work. From Huntington they went to Carbondale, Ill., where they assisted in a very successful meeting.

R. I. Humbert gave his Bible Chart Lectures at Riverside Institute, Lost Creek, Ky., in April.

Ted Piper assisted in revival meetings in Bethel Temple of Los Angeles, Calif., during April.

Gerald E. and Mrs. Bonney conducted services in the Trinity Methodist Episcopal Church at Ridgway, Pa., in March, which resulted in many conversions, and ninety accessions to the church. During April they were with the Lowman Memorial Methodist Episcopal Church in Topeka, Kan. During this campaign 135 came forward for definite consecration and conversion.

Elden R. and Mrs. Farrar, singing evangelists, assisted in two meetings in San Diego during the spring months, one at the San Diego Tabernacle, the other at the Scott Memorial Church. Their next engagement was in the Pasadena Tabernacle during a great missionary rally.

Dr. Roy Talmage Brumbaugh, pastor of the First Presbyterian Church of Tacoma, Wash., recently led his people in a gracious season of revival. Eighty-three new members were received, the majority of them on profession of their faith in the Lord Jesus Christ. Personal evangelism is freely practiced, especially by the young people. The pastor conducts a class of 100 personal workers every other week. Three young men from this church have recently gone to the mission fields and six others are preparing for full time service.

Dr. French Oliver continues his work in England with marked success. The Bristol (England) Times and Echo quotes the evangelist as declaring: "Everywhere in England I find a very decided heart hunger on the part of thousands of people to hear the old gospel preached. People are getting sick and tired of denials—they want affirmations." In a personal letter he informs the MONTHLY: "The signs are very encouraging. I have used everything from gatling guns to sixteen-inch shells, and deep, old-time conviction is seen and souls are gloriously saved." He will shortly journey to South Africa for several campaigns, and invitations are at hand from Japan and China.

Dr. James Rayburn, assisted by O. A. Cheek, song director, reports a victory of unusual outreach and power at Edmond, Okla. Many students from the State Teachers College were among those converted, also middle aged men and women, heads of families. The total number that came forward was 576, of whom fifty-six made the great decision on the last night of the meeting. These workers began their next tabernacle campaign at Watonga, Okla., on May 3.

Sylvester Sanford just closed a two weeks meeting in the McCullom Methodist Episcopal Chapel in Galesburg, Ill. There were thirty conversions and a general awakening in the church. Mr. Sanford next conducted a two weeks meeting in the United Brethren Church in Bradley, Ill., which began on May 4.

Harry Beckman conducted seven campaigns this year in towns in Indiana, Michigan and Nebraska. There were over 300 conversions.

Dr. and Mrs. H. P. Dunlop report the busiest season of their sixteen years of evangelism. Their last meeting was held in St. Louis, Mo., where the Lord graciously blessed their ministry.

Montrose Bible Conferences Montrose, Pa.

General Conference, July 31 to Aug. 9

Dr. H. A. Ironside, Dr. T. Austin-Sparks, Dr. P. W. Philpott, Rev. Isaac Page, Capt. R. Wallis, Mrs. Grace Livingston Hill, Mrs. Volney P. Kinne, Miss Frances Hennett, also Singers and Missionaries from Home and Abroad.

Other Conferences

Young People's Conference July 6-12.
Teacher Training July 13-19.
Ministerial Inst. July 20-26.
Prophetic Conf. August 10-16.

Write—R. M. Honeyman, Ex. Sec'y
Montrose, Pa.

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Moody Bible Institute Monthly

Guy W. Green, layman of Kansas City, Mo., led a special campaign in the Main Street Presbyterian Church of Madisonville, Ky., April 8-19. The church was filled nightly for the services. The press spoke favorably of the effort and gave it much space, and several accessions to the church resulted.

J. T. Larsen reports two weeks series of services at Lincoln, Neb., April 2-15. The meetings were held in the needy section of town and many souls were saved. Mr. Larsen next went to Fort Morgan, Colo., April 19-May 10.

Philip Sidersky writes: "The Lord seems to open many doors for services in different places in Michigan. On a recent Sunday, I had the opportunity of conducting two services in the large state armory at Kalamazoo, Mich., the meeting place of the Calvary Udenominational Church. I also conducted a series of meetings in Berean Baptist Church, Grand Rapids, Mich."

Gipsy Smith-McKee Party closed a blessed meeting in the First Presbyterian Church of Knoxville, Tenn., on April 5. During the middle of April, Mr. and Mrs. McKee assisted Homer Hammontree in a revival in the Cumberland Presbyterian Church of Knoxville. Mr. Hammontree did the preaching and Mr. and Mrs. McKee had charge of the music. Some were saved and others reconsecrated their lives to the Lord. A wonderful group of young people took active part in the meetings. On April 26 the Gipsy Smith-McKee Party resumed their work in a union campaign in East Point, Ga. A choir of 209 greatly assisted in the work. Nine churches were represented in the meeting.

Harry O. Anderson recently closed a gracious revival with the Hinson Memorial Baptist Church, Portland, Ore. There were 103 definite decisions for Christ. During March they conducted a union city wide campaign at Oregon City, Ore. Ten churches united in the movement and more than two hundred decisions were recorded, besides many reconsecrations. All of the churches reported blessings received, and one church said their prayer meetings have increased sevenfold. A union young people's group was organized, calling themselves the "Out and Out Group." They have taken a public stand to live "out and out" for Christ. The pastors were greatly encouraged over this spiritual move among the young people of their churches.

Mary Milk just finished a four months evangelistic campaign in Porto Rico, where 1500 souls have professed to accept Christ. Miss Milk says: "This great turning to God has been largely due to the praying people in the United States, and the people here who have prayed day after day. The ministers too have been untiring in doing their part in the campaign, and guard with the greatest care the results." In 1912 Miss Milk opened

June, 1931



Henry Ostrom



J. E. Conant



C. E. Wakefield



W. W. Shannon

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H. M. Lintz



J. F. Harrison



G. F. Higginbotham



L. G. Jones

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Rev. H. H. Gregg, D. D., New York
Dr. W. L. Pettingill, Wilmington
Capt. Reginald Wallis, Dublin, Ireland
Rev. Fred G. Mackenzie, Scranton
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Rev. and Mrs. Chas. Hummel
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the Desplaines Street Rescue Mission, Chicago, Ill., a faith work which she carried on for eight years, and in which she used Scriptures in seventeen languages. Since giving up her work at the mission, Miss Milk has labored in Alaska, New Mexico, and among the United States Indians. Her home address is, c-o Mrs. H. L. Woodward, 4130-32nd Street, San Diego, Calif.

The Fourth Annual Fundamental Conference will be held at Big Bear Lake, Pine Knot, Calif., from July 12 to August 9. The Fundamental Evangelistic Association, founded by M. H. Reynolds, sponsors this conference on the coast. Conference grounds will be, as in former years, at Boulder Bay Camp on the shores of the lake, beneath the giant pines, some 6,800 feet above sea level. Further information may be had by writing M. H. Reynolds, 313 W. Third Street, Los Angeles, Calif.

The Rumney Summer Conference, at Rumney, N. H., under the auspices of the New England Fellowship Conferences, will open June 20 with a three-day prayer service. This will be followed by the New England Pastors Conference, June 23-26, with Dr. Curtis Lee Laws, of New York, Dr. Harold Paul Sloan, of Had-donfield, N. J., and Dr. Kenneth Mackenzie as the principal speakers. This in turn is followed by a two-day Laymen's Conference on June 27 and 28. July 6 to August 24 a camp for Christian young women will be operated, with Bible courses, recreational features and practical Christian work.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

H. M. Lintz conducted a series of evangelistic meetings from April 12 to May 3 in the North Baptist Church of Flint, Mich., Geo. V. Vercoe, pastor. Among the results of this meeting there were reported forty who professed conversion, thirty-five consecrations of life, and twelve persons who surrendered for full time service.

Dr. Henry Ostrom was the speaker at the conference of the Southern Evangelistic Association in Atlanta, Ga., from April 7-12.

W. W. Shannon conducted evangelistic meetings in the First Baptist Church of Modesto, Calif., from March 29 to April 12. C. A. Collett, pastor. Forty-three conversions were reported. Mr. Shannon also held a series of meetings from April 13-25, in the First Presbyterian Church of Tracy, Calif., F. G. Becker, pastor. Gideon F. Higginbotham closed the meetings in this church on April 26 while Mr. Shannon opened meetings in the Gospel Tabernacle of Oakland, Calif.

FUTURE ENGAGEMENTS

Harry O. Anderson—May 18-21, Roanoke, Ala.; June 3-6, Kansas City, Mo.; July 11-16, San Francisco, Calif.; Nov. 1-23, Covina, Calif.
"The Bonney Workers"—May 24-June 7, Tecumseh, Okla.; June 14-28, Kerens, Tex.; June 29-July 12, Troy, Tex.; July 13-26, Taylor, Tex.
John W. Erskine—May 10-24, Mackinaw City, Mich.; May 31-June 14, Fife Lake, Mich.; June 21-July 12, Long Rapids and Spratt, Mich.
Homer W. Grimes—June, Nyack, N. Y.

(Continued on page 534)

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Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

Radiant Religion, by A. Z. Conrad, Ph.D., D.D.

This book consists of lectures and addresses delivered in the Park Street Church, Boston, by its well known pastor. Those interested in securing fresh inspirational material for addresses will find this book most helpful.

162 pages. 7½x5½ inches. Harper Brothers, New York. \$1.50. P. B. F.

The Revelation, by R. H. Boll.

This new volume on the Apocalypse is the second and revised edition. It is written for the average reader and will help materially to a better understanding of the last book of the Bible. Being bound in art paper covers the price brings it within the range of a large number of readers.

83 pages. 8¼x6 inches. The Word and Work, Louisville, Ky. 50 cents. G. S.

Things Which Must Shortly Come to Pass, by Stanley H. Frodsham.

A concise study of prophecy not only in the light of God's Word, but present world conditions as well. The ever increasing interest in prophetic studies surely justifies a work such as this. Twelve chapters deal with as many different subjects relating to coming events, all based on the Scriptures.

117 pages. 6¼x5 inches. Gospel Publishing House, Springfield, Mo. 50 cents. J. A. V. G.

Christ or Caesar, by William Lyon Phelps.

The "religion of nationalism" and the religion of Christ are strikingly contrasted. The author defines patriotism, true and false, and shows the latter to be contrary to the spirit of Christ.

It is to be regretted, however, that Dr. Phelps rests his hope for a "warless world" on the progress of the Christian Church—entirely ignoring the only true hope, the coming of the Prince of Peace.

55 pages. 6½x4 inches. E. P. Dutton and Co., New York. \$1.00. H. L. L.

The Modern Tongues Movement, by Louis S. Bauman, D.D.

A number of tracts and booklets have been written upon this subject, but we do not recall anything quite so satisfactory in all respects as this one. The additional title is, "Examined and Judged in the Light of the Scriptures and in the Light of Its Fruits." The expositions of the Bible passages bearing upon the subject are most excellent, revealing the false teachings of this movement, which cannot but result in unscriptural fruitage. Pastors and Christian workers would do well to read this illuminating booklet.

34 pages. 6¼x5 inches. Published by the author, Long Beach, Calif. 20 cents. G. S.

The Bantu Are Coming, by Ray E. Phillips.

The subtitle of this stirring book is "Phases of South Africa's Race Problem." It is written out of the close contacts of an alert American missionary's twelve years of residence in Johannesburg, the center of the racial welter and turmoil. During that time he has acquainted himself with the ingredients of the South Africa melting-pot of races, and has discovered that "there is no fire under it!" He makes a plea for the fusing and sanctifying fire to obviate the peril of explosion from fermentation under pressure. While believing the necessity of individual conversion, he urges an ever widening application of the social gospel. The book is full of pat episodes and the style is crisp and intimate.

238 pages. 7½x5¼ inches. Richard H. Smith, New York. \$2.00. J. R. R.

Notes on the Revelation, by W. J. Erdman, compiled by his son.

These notes on the Revelation exhibit a rare insight and flexibility of expression so characteristic of the author. Dr. Erdman was one of America's foremost Bible students and wrote out of a long and fruitful ministry. He applies the the futurist interpretation to the book, believing that "all prophecy must be harmonious and mutually interpretative." A very helpful volume on the closing book of the Scriptures.

102 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. J. A. V. G.

Where Are the Dead? by Oscar Lowry.

This is a question that the wisest of men are unable to grapple, but the student of God's Word will find important and trustworthy information. The author has made a careful study of the widely scattered references in Scripture pertaining to this subject, and has gathered them together in this interesting and instructive treatise. The Sheol of the Old Testament is identified with the Hades of the New, but a clear distinction is made between this place and hell. The experiences of Samuel, Jonah, Christ and Paul are all used to locate these places, as well as to throw light upon some of the more obscure passages of Scripture.

46 pages. 7½x5 inches. Bible Institute Colportage Association, Chicago. 25 cents. C. H. B.

The Kingdom of God, What Is It? When Is It? Where Is It? An answer to Philip Mauro's *Gospel of the Kingdom*, by I. M. Haldeman, D.D., with an introduction by A. C. Gaebelien, D.D.

We have gone through this book from beginning to end and find it the most exhaustive treatment of the "near comedy" of Mr. Mauro's book that we have seen. Dr. Haldeman knows the Bible as the other writer does not, and has found it easy to set a "Thus saith the Lord" over against all his strange crudities. The "six great Bible facts" which Dr. Haldeman names on page 240, shatter Mr. Mauro's contention and show it to be as he says, "a pure, personal invention."

We were particularly interested in Dr. Haldeman's testimony to the *Scofield Reference Bible*. It seems that his attention was first especially called to it by reading Mr. Mauro's denunciation of it, when he was "amazed, gratified and gladdened" to find that what Dr. Scofield so richly proclaimed, he himself had "long and joyfully taught." He adds,

"I am prepared to say that it is impossible to put any Bible commentary or exposition I know in comparison with Dr. Scofield's as such. Let any Christian recognize the 'dispensational' teaching which the *Scofield Bible* so richly unfolds, and which so inspires Mr. Mauro's antagonism, and he will learn to read the Bible intelligently, with light from heaven flowing across each page into his soul, till his mind will be content only as he gives out to others what he himself has found in this divinely wrought casket—the infallible Word of God."

Dr. Haldeman's book will quiet many souls who were alarmed by the baseless declamations of Mr. Mauro and who themselves were not sufficiently instructed to reply to them. We thank God for it as a current illustration of the prophecy that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

253 pages. 8¼x5½ inches. Francis Emory Fitch, New York. \$1.50. J. M. G.

Wheels within Wheels, by Ernest Barker.

This book gets its title from the first message. It is followed by thirteen chapters dealing with matters of vital Christian experience. These messages are so arranged as to be somewhat complete in themselves and within such a compass as to be read in about thirty minutes. While blessing can be gained by such reading, most of them will be worth while coming back to for definite study.

188 pages. 7x5 inches. John Ritchie, Kilmarnock, Scotland. 60 cents net. P. B. F.

Soul Food.

This on its title page is designated as "A Golden Treasury of Devout Themes for the Quiet Hour," by such renowned authors as Adolph Saphir, C. I. Scofield, A. T. Pierson, C. H. MacIntosh, A. T. Schofield, Harold St. John, and Northcote Deck. Its content will contribute to the edification, exhortation and comfort of believers. Those looking for a book of this kind will not be disappointed.

190 pages. 7x5 inches. Pickering & Inglis, London and Glasgow. 85 cents. P. B. F.

Is the Bible True, by E. Ralph Hooper.

For twenty-one years the author has been a demonstrator in the Anatomical Department of the Medical Faculty of the University of Toronto, and knows whereof he speaks. He has collected a mass of irrefutable facts upon the relation of the Bible to science, biology, and archeology. The concluding chapters on the proofs of prophecy, the internal evidence and the supernatural origin of the Bible, make a fitting climax to a great argument. The book ought to have a wide circulation, especially among young students, as it will clear up many problems and provide them with an adequate, scholarly and scientific foundation for their faith.

96 pages. 7x5 inches. Christian Outlook Company, Toronto. C. H. B.

Beds of Pearls, by Rev. Robert G. Lee, D.D.

Dr. Lee, pastor of the Bellevue Baptist Church, Memphis, Tenn., has compressed into nine chapters a vibrant and challenging exegesis of I Corinthians 15:3. 4. This wonderful deliverance of the great apostle is held up to close and admiring scrutiny. Dr. Lee is more than evangelical, he is evangelistic, and his pages emit living flame. A sentence concerning his own denomination reflects his spirit: "If we give up our position as an evangelistic storm center and court the friendships of self-elected scholars with bloodless gospels, we shall not be found following in Christ's train." The book is keenly stimulating.

112 pages. 7½x5¼ inches. Richard R. Smith, New York. \$1.50. W. M. R.

The Sunday School Movement and the Sunday School Union, by Edwin Wilbur Rice.

The American Sunday School Union is so bound up with the growth and development of the Sunday School in America, that no one is more competent of preparing an exclusive account of its history than the well known secretary of this society. The author has examined a mass of authentic material of the historical societies in the United States and Great Britain, and sifted the important facts for the benefit of the reader. With painstaking care he has noted the important epochs and events of the Sunday School movement, and in this has included brief biographies of the men and women who were so active not only in the missionary work, but also in the preparation of its literature. It is a thesaurus of Sunday School information, and is equally valuable as a book of reference for the library, or a book of instruction and inspiration for the Sunday School officer and teacher.

485 pages. 8¼x5½ inches. The Union Press, Philadelphia. C. H. B.

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Studies in Tertullian and Augustine, by Benjamin Breckenridge Warfield, D.D., LL.D.

This fourth volume of the writings of the late professor of Theology at Princeton Seminary, is heavy reading. Yet those who would penetrate the deep foundations of our faith will be instructed and stimulated. Tertullian was the first church father to clearly expound the doctrines of the Trinity and the person of Christ. Here we trace the unfolding of his great contribution to theology. Nearly two centuries later, Augustine began his profound and comprehensive literary labors, and no other man save Paul has so influenced the development of Christian thought. His controversy with Pelagius is treated at length. Throughout he exalted the unmerited grace of God, whereas his opponent used the same term but meant only man's primal endowment with freedom of will. Here were great issues at stake, not grown obsolete today, for men still seek to establish their own righteousness, not distinguishing sin from sins.

412 pages. 9½x6 inches. Oxford University Press, New York. \$3.00. H. E. S.

Steps on the Ladder of Faith, a companion volume to *My Faith in Jesus Christ*, by James M. Gray, D.D., President, Moody Bible Institute, Chicago.

This book was written for the information and instruction of young people who because of circumstances for which they may not be entirely responsible, are hazy in their knowledge of the Christian faith, the foundation on which it rests, the peril of its rejection, and the inexpressible joy of its possession. The book begins with the fact of God, and in a simple way shows why men believe in God and what God's nature is. The reader is then led on to consider the Bible in which God has made known His will to His intelligent and needy creatures. The revelation of Christ in the Bible and the mystery of the Cross are then dwelt upon, at which point a detour is made to point out man's great personal enemy, Satan, and the inevitable issue awaiting them whom he deceives. Returning, the steps of the ladder are again ascended, but from a new landing. The author points out the simplicity of that act of the human will by which men are saved and become partakers of the divine nature, the means by which that nature grows in power in the believer, and the means of communion and fellowship with God which he has in time and eternity.

The chapter, "Is There a Personal Devil?" being the substance of an address given by request before a ministers' meeting in Chicago, develops a subject whose importance may be measured by the ignorance concerning it. Other chapters, "Five Milestones on the Way of Life" and "The Earthly Value of Godliness" are of great practical value to the young people of our generation. The closing chapter of the book is the substance of a radio address which at the time brought comfort to hundreds of souls, "Shall the Saints Know Each Other in the Life Beyond?"

175 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. C. H. B.

Talks to Young People, W. H. Knox.

This is the title of a series of booklets written in a charmingly simple style, easily understood by young people of fifteen years and over, and yet enjoyed by mature minds as well. The author writes in a conversational style well adapted to hold the attention of young and old. The booklets are in the form of a simple and yet excellent explanation, verse by verse, of the following: five booklets on the Revelation, five on Job, one on Ruth, one on Colossians, two on Jeremiah, two on Isaiah, one on Ezra, one on Jude, and one on Naaman and the Queen of Sheba. They are thoroughly scriptural. Parents could with real profit put them into the hands of their children as well as read them themselves.

S. P. Bookman, 32 Water Lane, Ilford, Essex, England. 5 cents to 12 cents.

K. S. W.

The Bible and Palestine's Future, by A. Humphry-Davy, M. D., M. Ch., B. J.

In these days of renewed general and individual interest in Palestine, whose past is filled with such vital and eminent personages, we should study afresh what the Bible has to say about the future of the land which is so dear to us and to the heart of God. Many prophecies concerning this "land of Jehovah" already have been fulfilled, and this fact sharpens our anticipation in the prophecies still remaining to be fulfilled. The author is to be highly commended for the comprehensive and masterful manner in which he has dealt with so great a subject in so small a space. The theme itself is alive with interest and of supreme importance to us who are now living and who are studying the signs of the times.

95 pages. 7x4½ inches. Fleming H. Revell Company, Chicago and New York. \$1.00. G. S.

A Peculiar People, or A Nation and a Company of Nations, by H. E. Proctor.

This work apotheosizes the Great Pyramid and the Druids in an interpretation of history—from B. C. 2348 to A. D. 1928—which makes England and America to be, respectively, Ephraim and Manasseh, that is, Israel. Shem founded the Great Pyramid and Joseph of Arimathea came to England in apostolic times, inherited the lands of the Druids—who preached in England the pure (Israelitish) religion, and founded the English Church. The chronology of the Pyramid and the history of England as God's chosen so parallel as to prove England (and America) to constitute Israel. The volume is a monumental labor of research in history and adjustments of chronology. But its reaction upon thinking readers effects the very opposite of its aim. Throughout the argument is so specious as to convince one of the futility of showing that the Anglo-Saxons are Israel. They are not.

351 pages. 8½x6 inches. The Marshall Press, Limited, London. \$2.25. H. F. S.

The Geological-Ages Hoax, by George McCready Price.

Believers in the Bible statement of creation owe a great debt to the author for his deep investigations into the field of geology and his exposure of the fraud of evolutionists who have substituted the theory of uniformity and succession of ages for the divine act of creation. In previous volumes he has charged that the geologists have been reasoning in a circle in all their claims of establishing successive ages by the evidences of the fossils, and has never been successfully contradicted. While this book contains many of the arguments used in previous volumes, it is not without some of the latest material. Perhaps the last chapters which answer objections and draw conclusions are the most valuable. The author has written in a popular vein so that the lay reader will find no difficulty in seeing the logic of his conclusions.

126 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. C. H. B.

The Unequal Yoke, by Martin Paul.

The writer answers the question, Should a Christian support Modernism? by presenting the autobiography of a dollar, which is represented as narrating its experiences as it passes from hand to hand. Most of the time it spends at college, where it is a witness to many heated doctrinal controversies. The purport of the author is to show that Christians ought to cease supporting liberals within or without their denomination, on the ground that they are the enemies of Christ. Because it is in story form it will especially make its appeal to young people, while the basic principle it upholds will be appreciated by all.

87 pages. 7½x5½ inches. Mennonite Publishing House, Scottdale, Pa. 25 cents. C. H. B.

Moody Bible Institute Monthly

The Handbook of All Denominations, by M. Phelan.

The first edition of this work was published in 1915. Because of the continued demand for information of this nature, five editions have been published. The present edition, which is the sixth, has been completely revised and enlarged. The author has exercised the utmost care in presenting his material free from all bias. The latest statistics are also given, making this a valuable aid for ministers and Christian workers.

314 pages. 7½x5 inches. Cokesbury Press, Nashville, Tenn. \$1.75. J. A. V. G.

Digging Up Biblical History, Vol. 1, by J. Garrow Duncan, B.D.

This substantial work, with seventy-seven excellent illustrations, is an amplification of the Croall Lectures for 1928-29. It is a minute account of excavations in Palestine, the stone and brick walls uncovered, the pottery with its probable dating, and the Old Testament sites so far as identified. The book will especially interest the archaeologist, although 235 scripture statements are cited in connection with the discoveries. Latest conclusions regarding chronology and the origin of the Hittites and Hyksos are given. A full index of contents and another of the Bible texts complete the volume.

275 pages. 8½x5½ inches. Macmillan Company, New York. \$3.50. H. E. S.

The Mosaic Law in the Light of Modern Science, by Thomas H. Nelson.

The author has made a careful study of the Pentateuch and after thirty years of original research along scientific lines for confirmation he finds the unity between the Bible and true modern science to be complete. He shows that geology now justifies the Mosaic account of creation; that psychological chemistry as seen in the Mosaic Law is confirmed by modern science, and that Moses leads the world in practical psychology. He points out that the Mosaic Law is still authoritative and should be taught in all our schools that its underlying scientific character might be appreciated. The faith of many will be strengthened by knowing these scientific proofs of the inspiration of Scripture.

190 pages. 7½x4½ inches. John C. Winston Company, Philadelphia. C. H. B.

Studies in the Epistle of James, by Sammy D. Hogue.

Advocates of the Bible-book method of study, especially for popular classes, will welcome this small work. The treatment of the epistle is in ten sections or "lessons," based upon a topical or subject division. Each assignment for study is accompanied with such headings as "The Heart of the Message," "Some Personal Questions," "The Lesson Applied," etc. This booklet is warmly commended for class or individual use. The author is a graduate of the Moody Bible Institute and experienced in teaching the Bible.

79 pages. 9x6 inches. Department of Woman's Work, Presbyterian Church in U. S., St. Louis, Mo. 25 cents. W. N.

The Bible and Social Problems, Walter L. Lingle, D.D. LL.D.

A series of lectures setting forth the social and ethical teachings of our Lord, and urging upon the Church the necessity of translating these teachings into effective living.

Many readers will disagree with the author's interpretation of Scripture, for example, on the kingdom of God as revealed in the Sermon on the Mount. Others will feel that while his ideals are scriptural he places too much confidence in the development of Christianity as the means of attaining those ideals. With these qualifications however, the book is recommended as one which will challenge the reader to both thought and action.

192 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.75. H. L. L.

June, 1931

Familiar Talks with Students of the Greek New Testament, by Jacob Vander Meulen, A.M., D.D.

This little handbook combines three or four very instructive helps to the study of the Greek New Testament. Chapters 1-4 treat of the Koine Greek; chapters 5-13 discuss Greek syntax; and chapters 14-18, in irregular sequence, treat of Greek manuscripts and versions, word studies, New Testament canon, and an apologetic on the Christ of the Gospels. A small volume by a scholar who shows himself well equipped in his field, this handbook ought to be acquired and studiously read by every student of the Greek New Testament.

144 pages. 8x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$2.00. H. F. S.

Tailum Jan, by A. T. Houghton.

A simple but charming story of how the miracle of the new birth was accomplished in an ignorant Kachin woman of the wild hills of Upper Burma.

When the gospel of God's grace is preached, even falteringly with imperfect language, among the most benighted and superstition bound savages, some soul usually responds quickly and unreservedly, stepping out in the face of persecution into a new life of fellowship with the risen Son of God. Such an one was this untutored daughter of the North Burma wilds. That she was truly born again was amply evidenced by her glowing love for the Saviour, her hunger for deeper knowledge of the truth, and her uncompromising walk among the heathen neighbors.

The story is told with the hope that many may be led to "effectual fervent prayer" on behalf of the yet unreached multitudes of Burma.

114 pages. 7½x5 inches. Marshall, Morgan and Scott, London. 60 cents. W. H. H.

Will A New Jewish Sanhedrin Put Jesus on Trial Again? by Philip Sidersky, Translator of the Gospel of John into Yiddish.

This little pamphlet, of about eighteen pages, gives an account of a visit of the author to Mr. Solomon Shwayder, of Denver, with whom he conversed about his proposed rebirth of the Jewish Sanhedrin for the purpose of reviewing the trial of Jesus. It contains also a copy of the first call issued by Mr. Shwayder to prominent Jews for assistance in formulating his plans, together with reaction of some of them thereto.

Mr. Sidersky considers the world-wide attention which Mr. Shwayder's plan is attracting as one of the "signs of the times," and on that supposition the pamphlet is interesting reading.

Address the author, P. O. Box 1207, Los Angeles, Calif. 10 cents. E. D. C.

The Stars in Their Courses, by Sir James Jeans, M.A., D.Sc., LL.D., F.R.S.

The success of the author's former book, *The Mysterious Universe*, of which no less than one hundred thousand copies were sold, has led to the production of a shorter and more popular treatment of the latest information about astronomy. Sir James Jeans is not only an eminent scientist, but a popular speaker and writer, and even the lay reader without scientific education can understand and enjoy his lectures. Unfortunately, the author feels, in order to strike a popular cord, that it is necessary to accept the evolutionary theory as to the origin of the solar system, when his knowledge of Bode's Law and the recent conclusions from a study of the novæ should logically lead him to abandon this theory and testify to the evidence of an intelligent Creator. The book is illustrated with fifty fine photographs, including two sky maps to assist in identifying the constellations and locating all of the brighter stars.

173 pages. 7½x5 inches. Macmillan Company, New York. \$2.50. C. H. B.

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Outline Studies in Philippians, by Henry E. Anderson.

The author served for years as a missionary in China and in consequence designates his book as a missionary's notes on a missionary's letter. Certain it is that many illustrations and experiences from the foreign field have been produced so that the contents may be more attractive to the ordinary reader. As the Epistle to the Philippians is not so much a theological treatise as a personal letter, one likewise feels the individual touch of the writer on every page of the book, making it a most interesting as well as instructive commentary. The account of his conversion from Modernism is fascinating. The book gives several excellent outlines of Philippians and in addition provides a helpful bibliography.

117 pages. 7½x5 inches. Marshall, Morgan and Scott, London. \$1.00.

C. H. B.

Booth-Tucker, Sadhu and Saint, by F. A. McKenzie, with an introduction by Gen. E. J. Higgins, of the Salvation Army.

Here is at once the story of a fascinating, unique life and the history of an extraordinary movement. How a young British official in India caught a vision of sublime service, forsook luxury and preferences, plunged into the depths of India's social quagmire, that he might perchance lift up souls to something heavenly, is graphically and forcefully portrayed. The spirit of Raymond Lull and Francis of Assisi breathe through Tucker's life, nothing artificial or bizarre, but just a restraining self-forgetful love. The story of Tucker is the story of the beginnings of the Salvation Army in India.

In later years, as Commissioner in the Salvation Army, Booth-Tucker's ministry was closely interwoven with the conduct and development of the Army in America, he being placed in charge after the lamentable disruption between Ballington Booth and his father. Then followed another

period in India, when the religious leader showed statesman-like caliber in dealing with social and industrial questions of the first magnitude.

As a spiritual biography the book takes rank among the best; as a side light on the inner life of a great religious movement it is of highest value.

295 pages. 8x5½ inches. Hodder & Stoughton, London. \$2.00. W. H. H.

Booklets of the Research Science Bureau, by Harry Rimmer.

A series of twenty-one brief and very readable papers, thoroughly scientific and at the same time scriptural, handling concrete questions in a scholarly and impartial fashion. The author is amply equipped for his task by reason of his long training in the laboratories of science, coupled with devout faith in God and a knowledge of Greek and Hebrew. Being fully convinced of Scripture's entire inspiration, he has dared to frankly investigate and test every point raised by hostile criticism, and in turn has demonstrated the inaccuracies and even absurdities of the critics in their own fields of study.

Important laboratory research findings in several sciences are presented in four booklets defending miracles: *Modern Science, Noah's Ark and the Deluge; Modern Science and the Long Day of Joshua; Modern Science, Jonah and the Whale; A Scientist's Viewpoint of the Virgin Birth.* He proves that Hezekiah's forty minutes, added to "about the space of a whole day" granted to Joshua, supply exactly the twenty-four hours which astronomers have missed in their reckoning of time from the earliest data.

A second group of papers, seven in number, deals with the first chapters of Genesis, namely, *Modern Science and the First Fundamental; Prologue of Genesis; First Day of Creation; Second Day of Creation; Third Day of Creation; Fourth Day of Creation; Harmony of Science and the Scriptures.* Linked with these is a debate between Mr. Rimmer and Dr. W. B. Riley (warm friends and both earnest fundamentalists) respectively supporting and denying by evidence from Scripture and science the proposition that "The Creative Days in Genesis Were Aeon, not Solar Days." Next is Howard W. Kellogg's paper, *The Canopied Earth*, picturing creation's dawn and its process in an entirely new scientific light.

Other papers are entitled: *Theories of Evolution and the Facts of Human Antiquity; Theories of Evolution and the Facts of Paleontology; Facts of Biology and the Theories of Evolution; Embryology and the Recapitulation Theory; Monkey-shines, Fakes, Fables, Facts, Concerning Evolution; Credibility of the Chronology of the Bible; Modern Science in an Ancient Book (Job); Spiritism in the Light of Science and the Bible; Modern Science and the Youth of Today.*

18 to 48 pages 7½x5 inches. Research Science Bureau, 5141 Angeles Mesa Drive, Los Angeles, Calif. Last named 15 cents; others 25 cents each. H. E. S.

Rock and Sand, by John Rathbone Oliver.

In the light of the author's other books, notably his autobiographical *Four-square*, this novel may fairly be interpreted as reflecting his own Anglo-Catholic Episcopacy and his ideas about the use of liquor. Certainly there is here no effort to portray thorough Protestantism, much less the beauty and blessing of a Christian faith grounded in biblical study. Worship of saints and trust in priests and ceremonies are magnified in these French Canadian characters. Few of them and none of the Americans show rock-like qualities or are consistently admirable in acts and ideals. Yet the plot sustains the reader's interest and the action moves vividly forward till both rock and sand become manifest in the end.

524 pages. 7½x5 inches. Macmillan Company, New York. \$2.50. H. E. S.

The Prophetic Prospects of the Jews, by Patrick Fairbairn.

This book consists of two lectures twenty-five years apart by this well known

Scottish minister. The first part sets forth his conception in the early days of his ministry, of God's plan concerning the Jews. It had as its definite object the arousing of public interest at a time of a forward movement of the Presbyterian Church of Scotland. The second part is a chapter of a book published twenty-five years later on the prophetic future of the Jewish people. His later article runs in its thought entirely counter to his earlier. Those unacquainted with these facts are likely to misunderstand Fairbairn's position. Those referring to his earlier views would cite him as favoring the literal return of the Jews to Palestine. Those citing the latter view point would note him as making all of God's promises to Israel to find fulfillment in the spiritual blessings to be realized in Christ.

This book is edited by Dr. Albertus Pieters. The aim of the editor has been to present to the Bible student these views so as to enable him to form his own judgment concerning the matter. The changed viewpoint of the author is no particular surprise. The earlier view does not clearly and fully present the view of those who hold to the literal return of the Jews to their land. The author signally failed to discriminate between the place that members of the Jewish race have in the Church, the body of Christ, today and the place which they shall have in the kingdom. If Dr. Fairbairn had carefully understood the decision of the Jerusalem Council as set forth in Acts 15:13-17, he would have correctly set forth the future of the Jews in the early days of his ministry and he would not have been driven to the necessity of changing his view point in the later years.

In the light of these facts the printing of the two views of Fairbairn shows the confusion in the minds of even great scholars and how they may continue to flounder throughout the period of long life.

179 pages. 8x5½ inches. William B. Eerdmans Publishing Company, Grand Rapids, Mich. \$1.50. P. B. F.

Bible Studies in the Light of Recent Research, by Augustus William Ahl, A.M., Ph.D.

Prof. Leander S. Keyser in his Introduction warmly and justly commends this compact volume of sixty-six chapters, which is admirably designed to aid all who study the Bible. It contains a vast amount of succinct information about ancient religions and how our sacred book differs from theirs, the meaning of inspiration, the origin, languages and manner of composition of both Testaments, their manuscripts, translations, versions, and the settlement of the canon, and an historical sketch of the Old Testament and the intervening centuries before the New appeared. Next come eleven pages of very useful tables giving in parallel columns the dates and important events in the Jewish kingdoms from their union under Saul to the captivity of each, along with contemporary history and prominent individuals in other countries.

Three-fourths of the volume is devoted to examining, analyzing and outlining each book of the Bible, explaining its title, authorship, aim, and in the case of Old Testament books any references to them found in the New. The work is distinguished by careful scholarship combined with full acceptance of the Bible's divine inerrancy, and reveals the author's acquaintance with all that radical critics have urged, so that difficulties are frankly discussed rather than dodged or cursorily dismissed. But above all, this work is up-to-date, and its most valuable feature is the abundant quotation from manuscripts, monuments and other sources of research. One is constantly surprised to find how many points of Scripture detail are confirmed and illuminated by the discoveries within recent years. References to many other authoritative works for further study add to the value of this remarkably helpful book.

354 pages. 7½x5 inches. Christian Alliance Publishing Company, New York. \$2.50. H. E. S.

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W-M-B-I

ANOTHER CLASS MAKES A "COMMENCEMENT"

When Harold E. Lewis, presiding, greeted the large audience in the Auditorium Thursday morning, April 23, which had gathered to hear the class exercises, he was speaking for a class of sixty-one members who had with diligence and prayerfulness come to the day of graduation.

"Spirit of God, descend upon my heart; Wean it from earth; thro' all its pulses move.
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love."

Thus did the class and gathered company voice their prayer in the opening worship hymn. The petition seemed gloriously fulfilled in the highly spiritual hour that followed.

The program:

Hymn—"Spirit of God, descend upon my heart"

Prayer—Otto F. Schoerner

Male Voice Trio—"Here Am I, Send Me," R. O. Nelson, K. L. Finley, T. Van Puffelen

Address—"His Witnesses," Cora S. Soderquist

Hymn—"O Holy Ghost! arise, Thy temple fill"

Address—"Triumph," Henry Scholtens
Women's Quartet—"Hallelujah! Sing to Jesus!" Julia F. Carmichael, J. Dorothy Frey, Grace H. Shaman, Lorena M. Peterson

Presentation of Class Picture—President of Class

Response—Dr. Gray

Hymn—"Courage, ye pilgrims, lift up your voice"

Class Song—"Sent to Bear Witness," Words by Estella A. Hayes; Music by Kermit L. Finley

Doxology—Directed by Mr. Finley

Closing Prayer—O. F. Schoerner

Messages of congratulation, couched in fitting language—Scripture quotations and Christian felicitations—were at hand from various officials of former classes:

Effie Johnson, July '30, New Britain, Conn.; Laura P. Odelberg, Dec. '30, Kenosha, Wis.; Louise Spitzer, April '31, Atlantic City, N. J.; Harold F. Powers, August '29, Ottumwa, Ia.; W. Hedley Clews, August '29, Washington, D. C.

The Auditorium was filled to capacity for the graduation exercises at 7:45 in the evening. Dr. Gray introduced as speaker for the occasion, Rev. William H. Hockman, D.D., Director of the Missionary Course. The chairman spoke in fine appreciation of the chosen speaker's twenty-five years on the mission field and the marked success attending the missionary instruction at the Institute. He declared that in view of the fact that probably half of the class then graduating looked toward service in foreign fields, it was fitting that Dr. Hockman should bring the message of challenge. The address on the theme, "Seeing the Invisible," was rich in thought and, indeed, challenged aspiration for the spiritual goals and higher values of life.

With winged words and effective brevity, Dr. Gray interpreted the class motto, "Sent to Bear Witness," and extended the coveted diploma to each successful aspirant, the audience showing its interest by generous applause.

Thence, to widely separated fields of service, departed the sixty-one graduates,

whose coming had been from nineteen different states of the Union, and from four foreign countries. The names of graduates and courses completed follow:

Evening School, General Course: Esther E. Walker.

Day School, General Course: Ruth B. Achey, Julia Frances Carmichael, J. Dorothy Frey, Mrs. Herman H. Haskitt, Mrs. Frank B. Haynes, Lena Ann Lanning, Margaret Alleen Pearson, Lorena Marie Peterson, Emily G. Russel, Grace Helen Shaman, Ennelle L. Shappell, Dorothy P. Thompson, Rose Mary Wiseman, Arnold T. Anderson, Richard Begbie, Harvey Jasper Chamberlin, Kermit L. Finley, Alonzo Foltz, Homer K. Forrest, R. Darrell Freleigh, John W. German, C. Edwin Grahm, Sigrid V. Hanson, George J. Kard, Ivan W. Lageschulte, Harold E. Lewis, James E. Lombard, James O. Atha Luckman, Leo D. Lyle, Clifford C. Meeden, Charles Hadley Milton, Curtis W. Morris, Raymond O. Nelson, A. Edward Osborne, Ray Osterhouse, Neil Pease, Len F. Stevens, Paul E. Tucker, Tom Van Puffelen, Lloyd D. Wasson.

Jewish Missions Course: Henry Scholtens.

Missionary Course: Alice Marie Bohlman, Gwendolyn J. A. Borgers, Estella Arvilla Hayes, Mrs. A. Edward Osborne, Cora S. Soderquist, Mary Alice Willson, Howard C. Bach, Charles Camilleri, Lewis F. Cullett, Herbert M. Harrell.

Missionary Course with Medical Instruction: Faith E. Leeuwenburg, Eva Minnie Miller, Elisabeth Alden Scott, Jeanette Westra, Gustaf C. Anderson, Stephen O. Black, Ernest W. Carlburg, Francis H. Hance, Otto F. Schoerner.

SPECIAL MINISTRIES

Dr. Gray preached at the College Church of Christ, Wheaton, Ill., on April 26. His special ministries for the month of May, which may be announced as this issue goes to press, are: May 3, Central Free Church, Minneapolis, Minn.; May 10-17, Calvary Baptist Church, New York City; May 11, National Broadcasting Company chain, and on May 17, Columbia Broadcasting System, New York City; May 24, Wealthy Street Baptist Church, Grand Rapids, Mich.; May 31, Goshen College, Goshen, Ind.

W. Taylor Joyce, Acting Director of the Correspondence School, was announced to give the closing address at the spring meeting of the National Home Study Council, convening in the Palmer House, Chicago, May 6 and 7. His theme was: "How Institutional Prestige Can Aid Members of the Home Study Council."

Dr. W. H. Hockman, Director of the Missionary Course, made a very profitable trip during April to meet speaking engagements before faculty members and students of the following colleges: April 5 and 6, John E. Brown College, Siloam Springs, Ark.; April 7 and 8, Sterling College, Sterling, Kan.; April 9 and 10, Hastings College, Hastings, Neb.; April 12 and 13, John Fletcher College, University Park, Ia. In response to a strong and clear presentation of world needs a deep interest was awakened and many definite responses for life service resulted.



Moody Bible Institute Graduating Class—April, 1931

THE JEWISH PASSOVER

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Jesus, our Passover, we are profoundly impressed.
He follows the Passover study with a brief sketch
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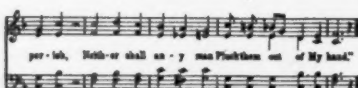
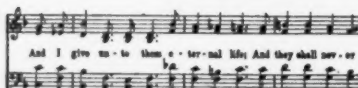
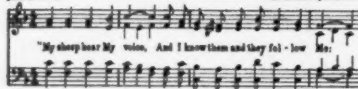
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HARRY MCCORMICK LINTZ

This department has not heretofore made
announcement of the affiliation of Harry
McCormick Lintz with the Extension field
staff of the Moody Bible Institute. Through
many months of
effective ministry
he has proved his
call to "do the
work of an evan-
gelist," and hun-
dreds of souls have
been brought to a
saving knowledge
of Christ in meet-
ings which he has
held under the aus-
pices of the Exten-
sion Department
in many states of
the Union, and various points in Canada.



Harry McCormick
Lintz

Having made a former trip to the Holy
Land, Mr. Lintz has been asked by the
Wicker Tours, Richmond, Va., to be the
leader of their Summer Christian Cruise,
leaving New York July 2, and returning
August 31. He will give a number of Bible
addresses, en route, preparing the minds
of the travelers for a more intelligent ob-
servation in Bible lands.

Engagements now made for Mr. Lintz
nearly fill his time until December. In-
formation concerning open time may be
secured from the Extension Department.

"THE MUSIC OF THE BIBLE"

By courtesy of the Music Course man-
agement, a large and appreciative audience,
on Wednesday evening, April 15, listened
to a unique lecture on the above subject
by Prof. Charles N. Lanphere, of Potsdam,
N. Y. Some ten years ago Mr. Lanphere
was a member of the Institute music fac-
ulty. He was accorded a hearty reception.

The speaker has devoted many years to
exact research, and his lecture-recital
offered information of an unusual charac-
ter, which could not be had in any book
now published. The presentation of inter-
esting facts was rendered the more inter-
esting by the actual rendition of early melo-
dies on replicas of the ancient instruments.

Many of the instruments exhibited were
made by the speaker, which fact, together
with his wealth of information and skillful
rendering of music typical of each instru-
ment, attested his broad versatility. Fre-
quent applause gave evidence of the ap-
proval of the hearers.

ADAM H. E. FLANIGAN PROMOTED

From night watchman on earth to life
and ministry in the heavenly courts—this
is promotion indeed!

Adam H. E. Flanigan, born in Maryland,
February 11, 1862, came to the Institute
as a student some thirteen years ago. After
several terms of study he was employed as
the night watchman for the Women's
Building, a task which he faithfully per-
formed to the last hour of life, for he "died
in harness," going suddenly, about 10
o'clock at night, on April 20.

Mr. Flanigan once confided to a friend
that he walked up and down the halls of the
Women's Building praying for the young

women there and those who had gone out
into Christian service. As missionary-
minded as are many at the Institute, there
are probably few who hear from more
alumni now scattered over the world than
did this saint of God. Living in most hum-
ble quarters, and denying himself even
necessities of life, he spent practically all
he earned in sending thoughtful gifts to
missionaries in all parts of the world. He
also gave away and sent out thousands of
mirrors, on the back of which was found
"Jesus died for the sinner. Which one?
See the other side." Appropriate Scripture
references were also given, and his name
and address.

Burial services, held on the evening of
April 22, at the Arntzen Chapel, were con-
ducted by the Wicker Park Lutheran
Church, Chicago, of which the deceased
was a devoted member. Four surviving
brothers and many friends laid the mortal
body away at Utica, Md., to await the
resurrection of the righteous.

SUNDRY ITEMS

The Louisville (Ky.) Presbyterian Sem-
inary inaugurated its new president, Rev.
John Rood Cunningham, D.D., on May 5.
An invitation to the Moody Bible Institute
to send an official faculty delegate had to
be declined, owing to the excess of duties
incident to the opening of the summer term.

A wholesome advance in Missionary
Union membership is indicated for the
winter term, a total of 533 as compared
with 477 for the fall term.

Dr. Grant Stroh, of the Institute Fac-
ulty, and Mrs. Stroh, as members of the
Wicker Tours party, will sail from New
York on July 2 for a journey to Bible
lands. Returning, they will extend their
tour to include a number of European
countries.

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Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with *Monthly* readers in all parts of the world. Please send items promptly, written legibly, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

The present officers of the Alumni Association, elected last February, are: President, Dr. J. E. Congdon, '95, pastor, Englewood Presbyterian Church, Chicago; First Vice-President, Norman B. Callaway '25, pastor, First Methodist Episcopal Church, Malden, Ill.; Second Vice-President, Arthur G. Annette '22, pastor, First Baptist Church, Grundy Center, Ia.; Secretary, Anna S. F. Hennings '12, Secretary of Married Women's Guild, M. B. I., Chicago; Treasurer, A. F. Gaylord, Business Manager, M. B. I., Chicago. With the goal of 5,000 members before them, the officers urge all former students to send application for membership to Miss Hennings at the Institute address.

E. E. Test '07, is gladdened by many evidences of God's favor upon his pastorate of the First Presbyterian Church, Delhi, Minn. The Easter time was replete with victory and encouragement—large audiences, several baptisms, six received into the membership of the church, the Holy Communion observed. Despite rural economic problems, and removals of members by death and changed residence, the spiritual leaders are praying through to victory.

John A. Hubbard '97, formerly a member of the faculty of the Bible Institute of Los Angeles, Calif., is announced as the commencement speaker at the Evangelical Theological College, Dallas, Texas, where the honorary degree of Doctor of Divinity will be conferred upon him.

F. Brandellner '13, pastor of the Trinity Evangelical Church, Freeport, Ill., is entering upon his third year of service, and the Lord's blessing is resting upon his work.

MARRIAGE CELEBRATED IN ABYSSINIA

An event bringing together an unusual number of M.B.I. former students in a far-away land, was the marriage of Marcella H. Scholl '27, to Walter A. Ohman '27, celebrated on February 18, 1931, at Addis Ababa, Abyssinia. This is said to be the first American wedding in the capital city of that ancient land. Former students are named under the accompanying picture. At the bride's left stands the Hon. Addison E. Southard, United States Minister to Abyssinia; at the left of the picture, Mr. Parks, the United States Consul. Dr. Alexander W. Pollock, superintendent of the United Presbyterian Hospital in that city, is at the rear, and Rev. George W. Rhoad '02, superintendent of the Sudan Interior Mission, under which Mr. and Mrs. Ohman are doing service, stands at the right, second row.

Mrs. Ohman, then Miss Scholl, had the honor of being an invited guest with other missionaries at the coronation of the Emperor, and of participating in the royal feast given for representatives of other nations.

Mr. and Mrs. Ohman are stationed at Gofa, in southern Abyssinia, erecting mission buildings for work in this new field.

A late issue of *The Presbyterian* gives interesting figures from the annual report of the House of Hope Church, Elgin, Ill., of which John F. Vonckx '05, is pastor. The Bible School has an enrollment of 565. One hundred and six new members were received into the church. A total of \$3,900 was contributed to missions.

H. P. Elson '95, and Mrs. Elson, report progress in the work at Tangier, Morocco, N. Africa. An assistant has recently been welcomed who was educated in a mosque to become a teacher. Through friendship with one of the older boys of the Christian school, he was led into the light. His Mohammedan teacher argued; his parents protested; he was beaten and driven from home, but is now giving a splendid testimony at the mission school.

Lewis R. Cocreham '27, pastor of the First Baptist Church, Devine, Tex., finds his training in music while at the Institute a great help to his ministry. He served as director in presenting the cantatas, "Olivet to Calvary," and "The King Eternal," the choirs of the Riverside Baptist Church, San Antonio, and of his own church combining in the inspirational services.

W. H. Collins '30, and Mrs. Collins (Iona Hall '24), returned to their work under the Sudan Interior Mission in Kano, Nigeria, W. Africa, after a profitable furlough, to find a steadily growing group of earnest believers, now seeking to point their own people to the Light. The conditions on their field are very encouraging.

Walter J. Bartz '27, writes: "Mrs. Bartz (Lillian Kanning, Evening School '28) and I are happily engaged in work here at Hoopole, Ill. After a period of almost two years of faithful ministry in the Word, God is giving us the privilege of seeing fruit. We praise God for the Institute where we learned the value of expounding the text itself."

Ernest Nelson '27 and Mrs. Nelson (Myrtle Lindquist '29), under the American Sunday School Union, have had a busy winter organizing Sunday Schools and holding evangelistic meetings in connection with them. They have seen young and old accept Christ as Saviour in each campaign, and ask an interest in the prayers of the Institute family. Mr. and Mrs. Nelson live at 719 S. 11th St., Norfolk, Neb.

George K. Sheets '28, pastor of the First Baptist Church, Bloomingdale, Mich., and Mrs. Sheets '29, write: "The work is hard, but, as God has promised His Word shall not return unto Him void, souls are being saved, and much interest is being manifested in different ways. Won't you pray for this work?"

Frances A. Roberts '09, Durban, S. Africa, has for fourteen years been engaged in personal work among the white people in the Christian Police Association, visiting in the homes of the police, prison wardens, detectives, and members of the defense force. At a meeting in Maritzburg, where she conducted a service, God answered prayer by giving great liberty and joy in preaching. In the afternoon meeting at the Inebriate Women's Home in Natal, two women came out for Christ.

Christine C. Zink '29, is pastor's assistant at the Perseverance Presbyterian Church, Milwaukee. Her address is 1729 W. Walnut St., Milwaukee, Wis.

Emma M. Mathys '29, recently arrived in Africa, writes: "Never shall I forget the view from the Kijabe Mission Station, three miles up the mountain. Situated 7,500 feet above sea level, it overlooks the great Rift Valley, and is directly opposite Mt. Longonot. Here are located the following departments of work: printing, in-



Former M. B. I. students who will be recognized in this picture are: Walter A. Ohman '27, Marcella Scholl Ohman '27, George W. Rhoad '02, Agnes Willoughby Bancroft '21, Selma Bergston '27, Irma Schneek '27, Mildred Kiemle '28.

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dustrial, and agricultural, the Rift Valley Academy, Theodora Hospital, the W. Y. Moffat Bible Institute, the native church and school, and the girls' home."

Rev. Harold C. Hickson '22, 33 Dalhousie St., Haberfield, Sydney, Australia, writes: "Since returning to Australia in 1928, I have been engaged in the service of the Home Mission Committee of the Baptist Union as a missionary and pastor. Being sent to Taree, a north coastal town, I established a church by winning many precious souls to Christ, and baptizing them in the Triune name. At Balmain, where the church was practically defunct, a mighty outpouring of the Spirit of God was experienced in answer to prevailing prayer. Over 300 precious souls professed conversion, 70 have been baptized, and 76 received into the membership of the church."

George K. Harris '16, Sining, Kansu, China, writes that he has in recent months made two trips to country districts, preaching and distributing Scripture portions. Prayer is requested that suitable workers may be set apart for reaching the Moslems of Kansu, where no such effort is now being made. Islam is strongly entrenched in the district visited by Mr. Harris, and he says one of the matters in which they need definite guidance is how to get hold of Moslem children in a more thorough way.

Jacob C. Kammerer '24, is pastor of the Olive Branch Congregational Church, St. Louis, Mo., where souls are being saved and saints instructed in the Word. Mrs. Kammerer was a student at the Institute in 1925.

Paul R. Johnson '21, after spending a number of years in China, returned to the United States, and last spring completed his work in education at the University of Minnesota. He is now a teacher in the high school at Crookston, Minn., and serves as pastor of the Swedish Mission Church in that city. God is blessing his work in both fields of labor.

C. S. Cadwallader '16, since leaving the Institute has taken courses and received degrees from Baylor University, Waco, Tex., and the Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He has been pastor of the First Baptist Church, at Kaufman, Tex., since April, 1929.

Florence Bleeker '29, sends a vivid picture of the deeply spiritual meaning of Christmas to native believers in Sinchang, China, where the sixtieth anniversary of the organization of the church was recently celebrated.

Gerhard Friedrich '27, recently graduated from the Northern Baptist Seminary, has accepted a unanimous call to the pastorate of the Locust Grove Baptist Church, Greenford, Ohio, to succeed Harry J. Butcher '26, who went to be with the Lord on December 26, 1930.

BORN

To Ernest Nelson '27, and Mrs. Nelson (Myrtle Lindquist '29), a son, Paul Ernest, April 6, Norfolk, Neb.

To Stanley Beardshaw, Evening School '30, and Mrs. Beardshaw, a daughter, Marjorie Joy, March 10, Dallas, Tex.

To Mrs. Errol G. Bahl (Gladys Ruckman '25), a son, Errol Gordon, April 8, Erie, Pa. (Mr. Bahl died October 25, 1930.)

To William Wegner '26, and Mrs. Wegner, a son, Chester William, March 16, Painesville, Ohio.

To Fred Stettler '25, and Mrs. Stettler (Martha Schauble '28), a daughter, Ruth Rosina, March 20, Lodz, Poland.

MARRIED

Gerhard Friedrich '27, and Mildred E. Sheidler '29, February 21, Old Fort, Ohio.

AT REST

Fred A. MacDonald '11, while preaching in the church of which he was pastor, the First Congregational, Worcester, Mass., on March 1, was suddenly released from earthly toil and called to be with the Lord.

William Stonestreet '22, Edon, Ohio, is mourning the departure of his beloved wife, recently deceased. Date of death is not reported.

James D. Deans '09, entered into rest on April 5, at Mooresville, N. C. His ministry had been fruitfully exercised in a number of states, more recently in the South. Buildings were erected and improved, and many souls won for the Lord. A recent trip to his native Scotland was taken with the hope of physical benefit. He was a lover of hymns and found comfort in them to the last.

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The Radio School of the Bible is pleased to report the enrollment of more than eight hundred for the winter term, just closed, as the largest for any term thus far. This number brings the total number of students paying the fee, listening to the lectures, studying the textbooks, to 3,350; a good proportion of whom passed the examination. As may be known, all who receive a passing grade are entitled to a beautiful engrossed certificate, large enough to frame.

The instructors—Kenneth S. Wuest, of the Institute Faculty; Iris Ikeler McCord, of the Radio Staff, and W. Taylor Joyce, Acting Director of the Correspondence School—have all felt rewarded by the frequent letters and testimonies received. Conversions have been reported, new understanding of the Bible, and fresh zeal for service. Altogether it has been a rare privilege to reach so many thousands from Saskatchewan, Canada, to Atlanta, Ga., and from Arizona to the Atlantic Coast—a vast audience, of whom the enrolled members constituted but a modest fraction.

The new term opened Thursday, May 14, at 3:00 P. M.

Mr. Wuest continues the Synthetic Bible Studies. His new course covers the historical books, Joshua to Esther. In addition to the textbook, enrolled students receive five very useful charts, by which they will be able to visualize the main events of the history of Israel.

Mrs. McCord, who has filled so large a place on the staff of teachers, is not to appear until fall. Her regular Friday period, 10:50 to 11:30 A. M., is being cared for by Frances C. Allison. She is using Dr. B. B. Sutcliffe's study of the Bible entitled, "The Bible through a Telescope." Each enrolled student will receive this textbook, and the friends of the radio are therefore promised not only an interesting course, but that they will enjoy the teacher, whose radio broadcasts have been frequent and always helpful.

The Fundamentals of Christian Faith Course, taught by W. Taylor Joyce last term, at 3:00 P. M. and 11:00 P. M., is being continued on Fridays, from 7:20 to 8:00 P. M. Mr. Joyce has been encouraged because of the large group enrolled, especially at the unusual hour—11:00 to 12:00 P. M. A fifty-six page textbook, covering such subjects as the Deity of Jesus, His Virgin Birth, Proofs of His Resurrection, the Millennium, the Second Coming of Christ, etc., is sent to all electing this course.

It is not too late to enroll for these courses, and it is hoped others will join the classes and send in their enrollment fee of \$1.00. Each student who enrolls in two or more of the courses at one time will receive, free of charge, a copy of the dispensational chart, size 15 x 22½ inches, entitled, "Links of Time," compiled by Mrs. O. T. Graham, showing God's plan for the ages.

ANNOUNCER'S DESK

Wendell P. Loveless



Recently a "Midnight Hour" program was conducted by representatives of the Evening School of the Institute. As a result of this broadcast a letter was received from Miss Rena Thistleton, a graduate of the Institute in the class of July 1930, now stationed in San Juan, Porto Rico. Miss Thistleton writes, "I certainly got a thrill a couple of weeks ago, when I got up about two o'clock in the morning to hear the Midnight Hour of W-M-B-I. I heard the announcer say, 'Mr. Rosborough has an announcement to make about the Evening School,' and then I could hear your voice just as plain as could be. My, it was good to hear familiar voices from dear old M.B.I.! We had just had the radio a short time, and I decided that I was going to try to get 'Moody' that night. It was the night the Evening School had the Midnight Hour. Before they began I heard Mr. Joyce speak. You can't appreciate what it means to hear those good things after you have been away from them for some time. The radio is certainly a marvelous thing. Chicago is 2,400 miles from Porto Rico, but I recognized your voice as if you were in the room with me. And yet we have people today who discount the power of God! We have a wonderful God, haven't we?"

Recent outside programs conducted by the Announcers Trio include services at the Gospel Tabernacle in Wheaton, Ill.; Norwegian Free Church, Milwaukee, Wis.; a union service of the Swedish Mission and Christian Churches in Batavia, Ill.; and a service held in the First M. E. Church of that city; North Shore Baptist Church, Chicago; a program in the John Deere Junior High School in Moline, Ill., under the auspices of the Laymen's Gospel Union; German Baptist Church, Sheboygan, Wis.; Bowmanville Congregational Church, Chicago; Immanuel M. E. Church, Galesburg, Ill.; Gospel Chapel, Lake Forest, Ill.; Ravenswood Baptist Church, Chicago; City Mission, Grand Rapids, Mich.; Immanuel Baptist Church, Kankakee, Ill.; Swedish Mission Church, Joliet, Ill.; services in Stevens Point, Edgar, and Wausau, Wis.; Gospel Center, St. Louis, Mo., also radio station KMOX of that city, and the Gary Memorial M. E. Church, of Wheaton, Ill.

None are so high as to be above God's prospects; none are so low as to be below His providence.—George Swinnoek.

The measure of success is the degree in which men make themselves valuable to others.—Dumming.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from April 1 to 30, 1931, inclusive:

	Number of Contributions	Amount of Contributions
Africa	1	1.00
General Missions	33	75.85
Hospital	342	1,744.11
India	1	2.00
Latin America	66	286.86
Lodging House	1	10.00
Lumber Camp	5	15.00
Mountain	144	496.84
Pioneer	151	554.90
Prison	406	1,347.14
French Louisiana	163	620.05
Seamen's	1	5.00
Free Tract	11	16.26

FREE GRANTS OF LITERATURE

Literature was sent on account of the Book Funds from April 1 to 30, 1931, inclusive:

The total amount of literature sent on the Funds is as follows: 4,546 Colportage Library books, 6,543 Evangel Booklets, 5,343 Pocket Treasuries, 37,921 tracts, 5,529 Gospels of John, 10 Gospels of Matthew, 1,034 Testaments, 54 Bible Alphabets and Memory Work booklets. This was sent in 419 shipments to 40 states, 1 shipment to the Philippine Islands, 3 shipments to Porto Rico, 17 shipments to Canada, and 22 shipments to 11 foreign countries.

Africa Book Fund: 4 shipments: 4 Colportage Library books, 450 tracts.

Fire Station Book Fund: 1 shipment to 1 state: 15 Colportage Library books, 17 Evangel Booklets, 10 Pocket Treasuries, 60 tracts.

Free Tract Fund: 15 shipments to 12 states, 1 shipment to Canada, 1 shipment to a foreign country: 5,735 tracts.

French Louisiana Book Fund: 4 shipments: 375 Colportage Library books, 1,036 Evangel Booklets, 1,755 tracts, 25 Gospels of John.

General Mission Fields Book Fund: 1 shipment to 1 state, 1 shipment to the Philippine Islands, 5 shipments to 4 foreign countries: 97 Colportage Library books, 79 Evangel Booklets, 15 Pocket Treasuries, 280 tracts, 10 Gospels of John.

Hospital Book Fund: 154 shipments to 37 states, 3 shipments to Canada: 1,470 Colportage Library books, 1,683 Evangel Booklets, 2,409 Pocket Treasuries, 7,878 tracts, 3,975 Gospels of John, 10 Gospels of Matthew, 25 Testaments.

Latin America Book Fund: 5 shipments to 3 states, 3 shipments to Porto Rico, 11 shipments to 6 foreign countries: 243 Colportage Library books, 883 Evangel Booklets, 1 Pocket Treasury, 8,160 tracts.

Lodging House Book Fund: 1 shipment to 1 state: 25 Gospels of John.

Lumber Camp Book Fund: 1 shipment to 1 state: 10 Colportage Library books, 12 Evangel Booklets, 15 Pocket Treasuries.

Mountain Book Fund: 159 shipments to 9 states: 449 Colportage Library books, 420 Evangel Booklets, No. 913 Pocket Treasuries, 1,267 tracts, 447 Gospels of John, 936 Testaments, 51 Bible Alphabets and Memory Work booklets.

Pioneer Book Fund: 26 shipments to 12 states, 11 shipments to Canada: 549 Colportage Library books, 764 Evangel Booklets, 462 Pocket Treasuries, 5,711 tracts, 452 Gospels of John, 43 Testaments, 3 Bible Alphabets and Memory Work booklets.

Prison Book Fund: 52 shipments to 22 states, 2 shipments to Canada: 1,234 Colportage Library books, 1,449 Evangel Booklets, 1,518 Pocket Treasuries, 4,825 tracts, 595 Gospels of John, 30 Testaments.

Seamen's Book Fund: 1 shipment to a foreign country: 100 Colportage Library books, 200 Evangel Booklets, 1,800 tracts.

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FUTURE ENGAGEMENTS

(Continued from page 524)

Richard Nyberg—May 17-June 7, Cumberland, O.
Sylvester Sanford—May 19-31, Glasford, Ill.; June 2-14, Morocco, Ind.; June 15-28, LaFayette, Ill.; June 30-July 12, Clarksville, Ill.
Gipsy Smith-McKee Party—May 24-June 14, Excelsior Springs, Mo.; July 26-August 2, Moundsville, W. Va.
G. E. Vinaroff—June 21-July 12, Kiester, Minn.

FORTHCOMING CONFERENCES

Bible School Park (N. Y.) Bible Conference, July 24-Aug. 2.
Canadian Keswick, Muskoka Lake (Ont.) July 5-Aug. 9; and Aug. 14-23.
Cedar Falls (Iowa) Bible Conference, July 26-Aug. 2.
Cedar Lake (Ind.) Summer Conferences: Fundamental Y. P. Fellowship, July 3-10. Baptist Young People's Union, July 10-12. Five-day Bible Study Conference (Dr. William L. Pettingill), July 12-16.
Girls' Camp, July 15-25.
Brethren Conference, July 26-Aug. 9.
Boys' Camp, Aug. 12-22.
Moody Bible Institute Conference, Aug. 23-30.
Ill. Christian Fundamentals Conf., Aug. 31-Sept. 7.
Chautauqua (Ohio) Bible Conference, July 5-12.
Christian and Missionary Alliance Conventions and Bible Conferences:
Delta Lake, New York, June 26-July 5.
Aberdeen, South Dakota, June 26-July 5.
Camp Hebron, Attleboro, Mass., June 26-July 5.
Canby, Oregon, June 28-July 12.
Lake Swan, Florida, July 1-12.
Mahaffey, Pennsylvania, July 17-26.
Old Orchard, Maine, July 31-August 9.
Beulah Beach, Ohio, August 8-16.
Dixon (Ill.) Bible Conference, July 12-19.
East Northfield (Mass.) General Conference of Christian Workers, Aug. 1-17.
Grove City (Pa.) Bible School, July 31-Aug. 9.
Gull Lake (Mich.) Bible Conference, June 27-Aug. 15.
Knowlton (Que.) Summer Conferences, etc. Christian Workers' Weeks, July 6-13; 20-27.
Sacred Music Conference, Aug. 11-24.
Knowlton Boys' Camp.
Christian Endeavor Conference, July 13-20.
Lake Odessa (Mich.) Bible Conference, July 1-12.
Medicine Lake (Minn.) Bible Camp, Aug. 3-16.
Mildred (Minn.) Bible Conference of Northern Gospel Mission, July 23-Aug. 2.
Moody Bible Institute Summer Bible Conferences: Montrose, Pa., Teacher Tr. School, July 13-19.
Ministerial Institute, July 20-30.
Guthrie, Okla., July 19-Aug. 2.
Ocean Grove, N. J., July 20-Aug. 1.
Colorado Springs, Colo., Aug. 16-23.
Cedar Lake, Ind., Aug. 23-30.
Eagles Mere, Pa., Aug. 29-Sept. 6.
Mount Gretna (Pa.) Bible Conference, Aug. 30-Sept. 7.
Ocean Grove (N. J.) Camp Meeting, Aug. 28-Sept. 7.
Siloam Springs (Ark.) Bible Conference, June 14-21.
Stony Brook (L. I., N. Y.) Summer Gatherings: Interdenominational Laymen's Conference, Aug. 1-8.
Young People's Conference, Aug. 8-15.
Constructive Bible Teaching and Prophecy Conference, Aug. 15-22.
Stony Brook Bible Conference, Aug. 22-30.
Sulphur Springs (Ark.) Bible Conference, June 21-28.
Victorious Life Conferences, Keswick, N. J., May 29-31, June 20-28, July 3-5, July 11-19, July 25-Aug. 2, Aug. 8-16, Aug. 22-30, Sept. 4-7, Sept. 25-27, Oct. 30-Nov. 1, Nov. 27-29.
Winona Lake (Ind.) Conferences and Schools: School of Missions, June 23-30.
School of Theology, July 8-Aug. 14.
School of Jewish Missions, Aug. 7-14.
School of Sacred Music, Aug. 10-22.
Bible Conference, Aug. 14-23.

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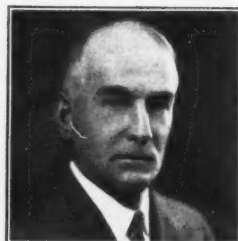
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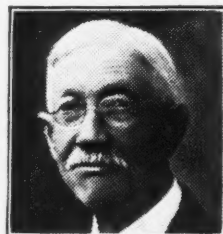
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